ARABIAN TALES;

OR,

A CONTINUATION

OF THE

Arabian Nights Entertainments.

CONSISTING OF

STORIES,

RELATED BY THE

SULTANA OF THE INDIES,

To divert her Husband from the Performance of a rash Vow.

EXHIBITING

A most interesting Picture of the Religion, Laws, Manners, Customs, Arts, and Literature of the Nations of the East.

IN THREE VOLUMES.

Newly translated from the original Arabic into French, by

DOM CHAVES, a Native Arab, and M. CAZOTTE,
Member of the Academy of DIJON.

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1794.

BRITISH MUSEUM

THE

SEQUEL

TO THE

THOUSAND AND ONE NIGHTS.

Continuation of the Hiſtory of HABIB *and* DORATHIL-GOASE.

WHILE the Arabian Knight was endeavouring to reſtore tranquillity to Dorathil-goaſe, preparations were making in the palace and city of Medinaz-il-bator for the triumphal reception of a victorious deliverer; an avenger to become the ſovereign. The lovely Queen gratified the tenderneſs of her impatience, by cauſing Ilzaide to repeat, again and again, the actions ſhe had witneſſed, even to the minuteſt circumſtance this young perſon could remember, of her beloved Knight. When the night was come, amidſt the ſplendor of ſuperb illuminations, Habib reached the chamber of his expectant miſtreſs. Difficult it would be to paint the royal grandeur which every where ſurrounded him; but their mutually tender and reſpectful tranſports paſſed the bounds of expreſſion; they are to be felt, not told. Never did this paſſion, the work of fate, take poſ-

ſeſſion of hearts ſo well formed for each other; never was ſo much beauty and grace re-united to ſo much merit and virtue. Habib was in ecſtaſy at his good fortune, and Dorathil-goaſe tenderly exclaimed, "are, then, my heart, my kingdom, and my hand, all I can give my beloved Habib? how weak the recompenſe for ſervices ſo eminent! how poor a price for ſo much labour and heroic virtue!" The ſame evening which witneſſed this affecting interview, ſaw alſo their union. The ſame night ſaw the tenderneſs of love and the felicity of marriage; and the ſun on the morrow ſhone on their unabated tranſport, and the joy of the iſland of Medinaz.

Habib, in the midſt of his good fortune, forgot not the obligations he had contracted. The Prince Dal Ilſha, huſband to the lady with the beautiful hair, might yet languiſh in the priſons of the black iſland; and that unhappy country might be the ſcene of confuſion. He had given his word to the lady that he would deliver her huſband, and as he is deſtined by the ſtars to reſtore peace to the dominions of Dorathil-goaſe, he will employ only thoſe means which fate ſhall afford him to purſue and accompliſh his adventures. The three daughters of the ſea are with Dorathil-goaſe, loaded with benefits from her hand; he addreſſes himſelf to the eldeſt; "We have here," ſaid he, "ſhips which I can put to ſea, to paſs to the black iſland; but I am led to prefer the means with which you have furniſhed us, as they have already been eſſentially ſerviceable. When fate governs an event, the moſt inſignificant means

may be employed; we know to whom to attribute the merit. Endeavour, ladies, to find our bark, unleſs it be more eaſy to build another. Repoſe will be a ſtranger to me till I have dried the tears of the lady with beautiful hair, and reſtored tranquillity to the reſt of my ſubjects in the black iſland." The three ſiſters received this propoſal with joy, ſeeing themſelves involved in the reputation of Habib.

Habib invited his charming Queen to the conference he held with the amiable companions of his adventures; and it was determined they ſhould depart as ſoon as the bark was refitted; but Dorathil-goaſe, with her rook, propoſed to hover over them at their departure; to watch their progreſs, and avert the poſſibility of impending danger; to take with her Il Baccaras, the genie who was moſt attached to her, followed by two other genies. On the morrow, the ſhip was ready, and Habib at ſea by the riſing of the ſun. The harneſſed dolphins ſeemed to redouble their ſtrength and ſpirit, and ſoon brought them in ſight of the black iſland. Il Baccaras remarked with joy to Dorathil-goaſe, that the coaſt was entirely free from thoſe clouds of black vapour, which had before given it an aſpect ſo terrific. Habib landed without difficulty, and ſaw ſome of the inhabitants, enervated by famine, wandering on the ſhore. He called to them; they approach, and he aſks what news of Abarikaf their tyrant? "We believe he is fallen," anſwered they, "by the terrible cries which rent the air on every ſide. About two days ſince we were conſtrained to ſeek ſafety in

the mountains; for, on a ſudden, the moſt horrible ſea monſters covered our ſhore; agitated with fury, they tore each other to pieces, and the ſpot is yet covered with their own blood which they there cauſed to flow. We, ſo long the ſlaves to our fears of theſe monſters, ſought to hide ourſelves from their fury, and this abominable ſight. Their loud roaring, their deep howlings, repeated by the echoes of the mountains, dwelt upon our ears, and prolonged our terror. In a moment, a blaze of light ſeemed to come amongſt us, and profound ſilence enſued. We have paſſed the night in terror and diſquiet; but this morning we no more perceive the noxious vapour ariſing from the blood which theſe monſters have ſhed. Happily the heat of the ſun has attracted, or the winds diſſipated, them; without which our iſland would not be habitable." While Habib talked with the iſlanders, the rook hovered over, at a certain height; the country, and its unfortunate inhabitants, habitually terrified by ſo many wonderful events, lifted their eyes towards it with diſtruſt. The Knight encouraged them. "You ſee nothing there," ſaid he to them, "at which you need be alarmed; I am the huſband of Dorathil-goaſe, your Qeen and your ſovereign. The object which you regard with unquiet attention in the air, is a rook, on the back of which is my wife, who came hither with me to afford you all neceſſary ſuccour, and re-eſtabliſh order and peace among you. But where is the palace of Abarikaf?" "Sire," anſwered the inhabitants, "on this ſubject you find us in

aſtoniſhment. It once ſtood on this plain, but we cannot now diſcover even the ruins. It was as variable as the ſhapes which he himſelf every day took; for ſometimes on earth he was a dog of frightful and enormous ſize; in the air a large bird, and in the water a whale." "But he had priſoners," purſued Habib; "what is become of them?" "Sire," anſwered they, "if they are ſtill here, they languiſh in miſery. The tyrant did not kill them, but obliged them to languiſh in miſery." "Do you know the Prince Dal Ilſha?" rejoined Habib. "We have heard of him, Sire; he was loaded with chains, on account of the hair of his wife, which the tyrant would have gained, but which ſhe would never conſent to give him." "Go," ſaid Habib to them, "ſeparate yourſelves into parties; a large recompenſe ſhall be his who ſhall find this unfortunate Prince." The inhabitants obeyed, and found Dal Ilſha, ſtretched on the graſs near the dungeons built by the enchantments of Abarikaf, in the neighbourhood of his palace; they made on the ſpot a litter, and brought the Prince to Habib, exhauſted and almoſt dying. The daughters of the ſea preſſed near this object of compaſſion. Dorathil-goaſe obſerved this, and became curious to know the cauſe. Every idea of fear diſpelled by the preſence of her hero; ſhe cauſed the rook to deſcend, and fell near the groupe, whoſe activity intereſted her. She joined her attentions to thoſe of the three ſiſters, and Il Baccaras did the ſame; the powerful remedies applied, ſoon reſtored ſufficient ſtrength to the huſband

of the lady with the beautiful hair, to enable him to riſe, move, ſpeak, and acknowledge the aſſiſtance he had received. He learned the deliverance of his wife and ſubjects; knows that he is indebted to the Knight before him, the huſband of his relation Dorathil-goaſe; he expreſſes to them the exceſs of his gratitude, and the ſatisfaction he feels to ſee them, as well as his impatience to throw himſelf into the arms of his beloved wife. It became neceſſary for Dorathil-goaſe and Habib to provide for the government of the black iſland; they looked towards Il Baccaras, but an occaſion now offered to acknowledge the ſervices of the daughters of the ſea, and the Arabian Knight availed himſelf of it, by giving the eldeſt in marriage to the new viceroy. Ilzaide rejoiced, without envy, at the fortune of her ſiſter; ſhe imagined not that marriage could be deſirable, unleſs with a hero; ſhe was ſincerely happy at the wedding of her ſiſter, without loſing ſight of her favourite project to marry a hero. The iſland had been laid waſte during the reign of the rebel genies, its ſovereigns, in conjunction with the new governor, whom they had appointed, ſought to reſtore ſecurity and happineſs to the people; and Dorathil-goaſe, after theſe precautions, determined to viſit the iſlands again ſubjected to her Government, to eſcort the Prince Dal Ilſha to the green iſland, in paſſing by the blue, becauſe on his way he meditated the means to eſtabliſh a communication by ſea between the two iſlands, which acknowledged his authority. On the following morning, Habib, and

two of the ſiſters, were embarked. Dal Ilſha, ſomewhat weakened with his misfortunes, travelled by the ſide of the Queen, and celerity aſſiſted their paſſage, amidſt the calms cuſtomary at this ſeaſon. The two ſovereigns, and the Prince their tributary, found the inhabitants of the blue iſland, actively endeavouring to reſtore their habitations; and anxious, under the ſhelter of the wiſe laws which governed them before the rebellion, to be relieved from the afflictions which reigned amongſt them. A boat of fiſhermen, the only one remaining in the green iſland, had been ſent to them by the lady with beautiful hair, aſſuring them, that they ſhould partake the treaſures found in the ſteel caſtle of the tyrant, as ſoon as a veſſel, which they were about to form, could be put to ſea. Dal Ilſha admired the ſagacity of his wife. Habib and Dorathil-goaſe joined their approbation, and they all reſolved immediately to viſit the green iſland.

The tears of the lady with the beautiful hair are about to be dried up; ſhe is again to ſee the huſband who has been ſo inhumanly torn from her. Theſe two charming couſins will, in embracing, ſhed the tears of affection, and together feel the grateful ſentiment which has poſſeſſed them ſeparately towards their brave deliverer. It now became expedient to viſit the white and yellow iſlands. The ſiſters refuſed to ſeparate, and it appeared probable that this would be the termination of their travels. When they were on the white iſland, Dorathil-goaſe, who continued to make Habib repeat every thing remar-

able in his travels, and adventures, beheld the head of Caucaſus towering amidſt the clouds. "It is there," exclaimed ſhe, "where our faithful Il-Haboul dwells. Ah! Habib, you have brought me thus far; let us not, having ſeen the retreat of our beſt friend, return without ſome acknowledgements to one who has been ſo eminently ſerviceable. Leave the care of your veſſel to the daughters of the ſea; aſcend the rock with us, and to vary our pleaſures, let us taſte the delighting ſweets of friendſhip."—This requeſt of his charming Queen accorded with the earneſt wiſhes of her huſband; and the excurſion was made. As the King approached the ſteep ſhore bordering the ſea, on the ſide of the mountain, Habib remarked to the Queen, the place where, after leaving the cavern, he was relieved by the daughters of the ſea; the tender Dorathil-goaſe felt anew the fears ſhe had before experienced from the danger of her lover. When they were above the mountain, he pointed out the deſerts over which he had travelled. "I am charmed," ſaid he, "that my love ſees how dearly I bought my felicity, while I acknowledge it ſo great, as to obliterate every idea of what it has coſt me." When their aërial carriage paſſed the ſummit of Caucaſus, the rook who bore them checked his flight, and deſcended at the entrance of the cave of Il-Haboul. That good genie had been already forewarned, that an object in the air approached his dwelling; for to what other than himſelf could any one pay a viſit, in a place impenetrable and not habitable by the hu-

man race? He was near the rock which guarded his door. He ſcented the air, agreeable to his cuſtom, with a perfuming veſſel, the vapours of which were calculated to ſoften the extreme rigour of a climate always frozen. He had before learnt by one of his meſſengers, that Habib and Dorathil-goaſe were the gueſts he was about to receive. This told him the re-union of the two lovers. He aſſiſted the Queen to diſmount; preſſed tenderly the hand of Habib; ſignified to the Prince Dal Ilſha and his wife, the joy he felt at ſeeing her; and led them to an interior part of his dwelling, where he ſeated them at a table prepared for their reception. The rook, being a native of Caucaſus, found himſelf at no loſs. Il-Haboul ſoon learnt the moſt important events in the fortunate expedition of his young charge againſt the rebel ſpirits; he was already acquainted with the greateſt part. For a long time ſince, the doors of the cavern ſituated near the ſea had opened inceſſantly to receive priſoners, ſent in the name of Habib; of this number was the guilty Abarikaf, and all the rebel chiefs. When he had learnt from his gueſts all that was intereſting for him to know, and had enjoyed with them the delights of confidential friendſhip, he conducted Dorathil-goaſe, and the lady with the beautiful hair, to an apartment, elegantly fitted for their reception; and taking apart Habib and Dal Ilſha, he thus addreſſed the former: "My dear pupil, for I ſhall ever think myſelf honoured by the appellation of your governor, you have thus far accompliſhed the noble and laborious purpoſes of

your deſtiny. There remains nothing more for you, than to obey the impulſe of nature and of duty.

" A melancholy part of your hiſtory muſt now be revealed." Habib expreſſed both aſtoniſhment and diſtreſs. " Continue," ſaid the genie, " to prove yourſelf worthy of Dorathil-goaſe; worthy to be the ſon of the great Salamis; deſerving the favour of Heaven, and the eſpecial kindneſs of the prophet Solomon. Fortify your ſoul with additional courage; arm it againſt exceſſive ſenſibility. 'Tis this only can make you indifferent to the proſpect of misfortune; 'Tis this only can enable you to overcome it." After this preface, Il-Haboul told his charge the report which the twenty cavaliers at their return had made to Salamis; the deſpair of this tender and virtuous parent, when he learnt the death of his child, the only object rendering life agreeable. " The grief of this Prince had been ſo lively, that he ſhed tears, whoſe continued ſtream deprived him of ſight. Become by his misfortune incapable to exert his talents, activity, or courage, a tribe, who had formerly been conquered by his arms, raiſed the ſtandard of rebellion againſt him, and engaged others in the revolt. Thoſe who have preſerved their loyalty, have already loſt many battles; and if he be not ſpeedily relieved, he runs great hazard to fall by the ſword of his enemies." At this tale, the ſoul of Habib underwent many changes, where the moſt violent, as well as moſt noble, paſſions alternately took the lead; but he was beforehand prepared for

them. "O, my dear genie! aſſiſt me with your advice, and you ſhall ſee that I will not be found wanting in my duty." "You ſhall have it," anſwered Il-Haboul. "You are already well prepared to travel; depart immediately for Arabia: the ſight of your father, though much injured, is not abſolutely deſtroyed. The remedy which may be ſucceſsfully applied, muſt be from the hand of her who has occaſioned the evil, the hand of Dorathilgoaſe. The ſecret is in the treaſures of Solomon, and it is you who muſt go thither to ſeek it. In the attainment of it, there is neither danger nor difficulty to you; the key is on your tongue; it is the word written on the taliſman. Beſides this, the miniſter of the Prophet poſſeſſes every privilege with him." "But," ſaid Habib, "if I depart from hence with my bride, what will become of Dal Ilſha and his wife? Can they follow us, as their preſence is neceſſary in their dominions; and who will remove the diſtreſs which our abſence may cauſe in mine?" "When you reached this mountain with ſo much difficulty, how, my dear Habib, was I enabled to aſſiſt you? The ſame power I yet poſſeſs, to ſend back to the green iſland the lady with the beautiful hair and her huſband. The ſame ſlave of the Prophet who eſcorts them thither, will carry your commands to Il-Habouſatrous, your grandſire, as well as to your Vizirs; and you may peaceably purſue your journey to Arabia. I cannot accompany you; my duty retains me here, and my employments are increaſed by what you have accompliſhed. It has

been impoſſible for me even to alleviate the anxiety of your good father, by ſending him news of you. Since you are willing," continued Il-Haboul, "to abide by my counſel, I would not have you viſit the dominions of your father; you may lead your wife to our little aſylum in the mountain. As there was nothing there deſirable enough to attract, it has eſcaped untouched in the late rebellious diſturbances. The furniture which Dorathil-goaſe has brought with her in her pavillion, will anſwer every purpoſe of convenience; and you need not be alarmed about the manner in which the grandaughter of a genie may live in a place well ſtocked with fiſh, game, and fruit. You muſt replace on the trophy," added the genie, "in entering the treaſures of Solomon, the ſword with which you have been permitted to fight againſt his enemies. This is no common inſtrument of war; and you muſt uſe againſt your equals no other advantages than thoſe given by care and experience, with the vigour acquired by labour and courage. But you muſt not go unarmed to your tents; it is very probable you will be involved in ſome conteſt, and I will give you two ſets of complete armour, after the manner of the Parthians, like thoſe I wore when I preſented myſelf at the front of your camp. I leave to you to make ſuch uſe of them as your judgement may ſuggeſt." "My dear Il-Haboul, you have much affected me. I am impatient for the moment when I may relieve my father; yet once more open the door leading me to that taliſman, which will reſtore ſight to the dear

author of my days. The delay of a moment hangs heavy on my heart; and I doubt not but my dear Dorathil-goaſe ſhares my inquietude." The beautiful Queen could not but accord with the views of a huſband who poſſeſſed all her love. Preparations were made for the journey. Habib deſcended into the cavern, where were kept the arms of Solomon; no one offered to oppoſe his paſſage. When he drew near the trophy, to hang the ſword, he perceived in the vizor of a helmet, two opals, tied together with a golden thread; their ſize nearly that of a man's eye; they ſhone with dazzling luſtre. He knew them to be the taliſman; took them, and retired, ſomewhat mortified that he could no longer continue in a place where he might have obtained ſo much inſtruction. But his filial love ſtifled every other ſentiment. His mind was occupied by nothing but the departure of Dal Ilſha and his wife, that he might attend immediately the intereſting calls of tenderneſs and duty. One care yet remained; he had left the daughters of the ſea at the white iſland, and he engaged the happy couple ſhould ſtop and carry them with them. The firſt dawn of the morning ſaw the two rooks riſe in the air, and take different directions. On the approach of the evening of the third day, the children of Salamis could diſcover his tents, and the rook deſcended near the palliſade which incloſed the retreat conſtructed by Habib and Il-Haboul. The happy couple entered. The genie who conducted the roch, after diſengaging him from his trappings, relinquiſhed him to the in-

ſtinct that would point out his paſture. Habib and Dorathil-goaſe waited expectantly the return of day; and at its firſt dawn, prepared to avail themſelves of it. It was neceſſary that Habib ſhould enter unknown the tents of his father, that he ſhould prevent to him and Yamira the danger ariſing from a too ſudden recollection. In a moment, he adopted his diſguiſe. By chance he found amongſt his goods a pair of old boots, which had ſerved him for labour; he threw over his ſhoulders a camel ſkin, and tied another round his middle; theſe ſerved him as a veſt. He rubbed his face and neck with a yellow earth; cut ſhort his hair and beard, and with his poniard at his girdle, a ſtick in his hand, and a ſmall baſket filled with fruit, he paſſed the barriers, and arrived at the door of the tents where the ſlaves of his mother dwelt. There he found a large and convenient ſtone, and with his baſket of fruit between his legs, he ſat himſelf down to reſt; he even feigned to ſleep. Many ſlaves paſſed, but he ſaw not yet her in whom he might place confidence. She had been his nurſe, and in a ſhort time came that way; he called her by her name, "Eſecque!" "You know me, young man," ſaid the good old lady. "Yes," replied Habib; "and if you will come with me behind this large tree, I will reveal ſomething which ſhall give pleaſure to our maſters; put my baſket in your tent, and if what I have to relate do not prove ſatisfactory, that and the fruit are yours." The ſlave feeling more curioſity than deſire for the fruit, took them, nevertheleſs, and

went behind the tree; which being almoſt at the back of the tent, ſhut from every eye the interview they were about to have. "Well, babbler," ſaid ſhe, "what is it you would communicate?" "Promiſe me firſt," returned he, "that if what I tell you ſhould give you much pleaſure, you will not burſt out, nor make the leaſt noiſe." "You are ſome enchanter, then," ſaid the old ſlave; "you believe yourſelf poſſeſſed of a golden tongue; it appears not by your dreſs; are you accuſtomed to cauſe violent exclamations from women, with only ſpeaking to them?" "No, my good woman; but have a care, or you may be the firſt." "Obſerve," ſaid ſhe, "this vagabond, with his baſket of fruit, who calls me thus familiarly, good woman, and who does not diſpleaſe me: make an end of this trifling, of which I am heartily tied." "Do you love the poor Habib?" "And if I do, come you hither to renew my grief?" "Quite the reverſe; if you love him, be comforted, he is not dead." In ſaying this, he held faſt her hands, and hindered her from crying out. "Softly, ſoftly," ſaid he, "my good nurſe; make not the leaſt noiſe; I myſelf am Habib; I can ſhew you the mark which is upon my neck; that alſo on my breaſt; and I will ſing you the little ſong which I compoſed for you." "What! What!" exclaimed the good old woman, reſtored to her recollection by the ſound of his voice; and Habib put his hand over her mouth. "Take care, the ſurpriſe may be too powerful for my mother; I come to reſcue my father from the hands of his ene-

mies, and you will deſtroy my deſign, if he knows that I am here. In the name of Heaven be quiet; contain yourſelf; ſhow me a tent where I may hide myſelf. If I cannot enter by the door, I ſhall climb over the wall, and I will inſtruct you how to behave, that the news of my return, which will be related by you, may not occaſion any miſchief, and remain a ſecret between us; for this is eſſential to the ſafety of us all." The good ſlave was almoſt ſuffocated; ſhe wept, but was unable to ſpeak; and there being no one in her tent, ſhe led thither her foſter child. After he had inſtructed her how to prepare his mother, he looked about for a place where he might be effectually concealed, and his good nurſe departed, to watch the moment when ſhe might ſpeak to Yamira, who ſeldom quitted Salamis. Habib remained alone, with many ſorrowful reflections. On comparing the former and preſent ſtate of his father's camp, it was three fourths diminiſhed, and ſhut up not only with barriers, but intrenched palliſades; and if where he had paſſed, they appeared buſy in warlike preparations, it was evidently to provide for the defenſive. It is not poſſible to conceive the impatience of the hero to embrace and conſole his father and mother; to reſtore ſight to the reſpectable author of his days, and to ſee him engaged with the cowards and ingrates, who had taken advantage of the infirmity of their ſovereign, to rebel, and had gone ſo far as to threaten his liberty. In good time, to ſhorten theſe diſagreeable reflections, the good nurſe returned. Sleep had for ſome time ſat on the

eyelids of the Emir, and Yamira entered her own tent, to enjoy ſome refreſhment and repoſe. The nurſe followed, and ſhut herſelf up with her. "Madam," ſaid ſhe, "you have been pleaſed to pay ſome attention to my dreams; heretofore they have been only thoſe of ſorrow, and to our misfortune they have been verified; but this which I have to tell you, fills me with conſolation and the livelieſt hope. The twenty Knights who accompanied our child into the deſert, are cowards; nay more, they have departed from the truth. Our dear Habib lives; I have kiſſed the marks which are on his neck and breaſt." "And becauſe you have been thus happy in a fooliſh dream," ſaid Yamira, "does it follow that the Knights are falſe, and our child alive?" "O, Madam!" anſwered the old ſlave, "I have held him in my arms, and he preſſed me to a heart which beat with tranſport. It was not the heart of one dead, I can aſſure you, Madam." "But where, and when, dreamt you this?" "But a little while ago, Madam; but drink of this cold water, and I will tell you more anon." Yamira complied.—"Why this is well," exclaimed the old woman; "I ſhall now hazard nothing by becoming more explicit. Arm yourſelf, Madam, againſt the too powerful effects of ſudden joy. It was no dream; I have really ſeen, have tenderly embraced, Habib himſelf; he is arrived at what he uſed to call his ſolitary retreat; and there is the baſket of fruit which he has brought me. He came into the camp in a mean diſguiſe; his face ſmeared with dirt. It was

his wiſh not to be known but to his father and ourſelves. This he urged as indiſpenſably neceſſary, in the preſent ſituation of his father; you know that Habib is wiſe; it is right, therefore, to do as he ſhall dictate. In ſpite of the prudent care of the nurſe, with her glaſs of water, Yamira was overcome. She threw her eyes on the baſket, and could only utter, "theſe are, indeed, the produce of his garden." The nurſe cauſed her to ſmell to ſome eſſences; "revive, my dear Madam," ſaid ſhe; "Good fortune attends to put an end to, and repay us for, all our ſufferings: Habib has ſaid it, and you ſhall ſee that the ſtars which have been hitherto averſe, now promiſe a happier deſtiny." "Where is he?" cried Yamira, ſomewhat recovered. "In my tent, behind that great baſket full of ſtuffs ſent you from Chiraz. Take courage; recover yourſelf, and come and ſee him. We will ſhut ourſelves up with him; ſmooth his hair, waſh his viſage, and I am much deceived, or you will fold him in your arms, beautiful as ever." Yamira tried her ſtrength, and reached the tent of the good nurſe. There, after every poſſible precaution to prevent the effects of joy, the baſket was removed, and Habib fell at the feet of his mother, who was ſeated on the bed of the nurſe; but vain their care; recourſe muſt again be had to reſtoratives, to draw from one common ſwoon, the mother and ſon. At laſt they revived, and were again claſped in the arms of each other. "Oh!" exclaimed Yamira, "what diſtinguiſhed favour of Heaven has thus returned thee to us!"

"That which the ſtars deſigned, Madam; you ſee before you the happy huſband of Dorathil-goaſe, the King of the ſeven ſeas, and the appointed, though unworthy, inſtrument of the great Solomon, victor over the enemies of God and his Prophets; but who ſtill would weep beneath all this good fortune, if he brought not with him the medicine which will immediately reſtore the ſight of his father. "Reſtore the ſight of my dear Salamis!" exclaimed Yamira. "Yes, Madam," anſwered Habib, "and this medicine is my wife, charged by the decrees of Heaven to work this miracle." "Your wife!" again anſwered Yamira; "and where is ſhe?" In the hut in my garden; ſhe there waits for the dreſs of an Arab. You muſt procure two; under one ſhe will diſguiſe her ſex, and in the other I ſhall not be known. It is neceſſary, Madam, openly and before all the camp, to introduce to my father, an Arabian Phyſician and his ſlave, charge one of the ſervants in whom you may ſafely place confidence, to follow me with three mules as far as my cottage, where I ſhall return immediately; and let care be taken, that we may find the barriers open to us at our return. You may announce to your ſlaves, that you have ſent to ſeek a phyſician for whom it will be neceſſary to prepare a tent for the night. We ſhall arrive at the ſetting of the ſun, and our nurſe will be ſufficient for our attendant. In the mean while, prepare my father, by ſome ſtory which may revive his hopes on my account; inſpire him with confidence in a ſkilful man, who aſks only to ſee his

eyes, and touch them lightly with his fingers; and thus flatters himſelf to reſtore him to ſight. For myſelf, I ſhall not be made known till after the operation." Every thing was executed agreeable to the deſire of Habib, and he took immediately the road to his cottage; the ſervant of his father went ſilently before. When they approached the railing, he called him by his name. The ſervant was ſtruck with the ſound of his voice. "Recover your aſtoniſhment," ſaid he; "I ſpeak to you with the voice of Habib; I am Habib himſelf. You will ſee, where you are going to enter, cauſe for increaſing ſurpriſe. 'Tis the Queen my wife; prepare to obey our commands, for the ſervice of your Emir my father." The ſervant thought himſelf dreaming, but the labour on which he was ſoon employed, convinced him he was not under the illuſions of ſlumber. Habib made him load the two mules with the ſets of armour, and the equipage of the horſe which they had from Il-Haboul. Dorathil-goaſe and himſelf put on their diſguiſe. The young phyſician rides upon the beſt mule; his ſlave leads the laden mule; and the ſlave of Salamis conducts the other. The armour was covered with the ſkins of lions and tygers, the furniture of the cot; and this ſmall troop preſents itſelf at the fall of night, and is admitted within the barriers of the camp. During this time, Yamira and the nurſe went near Salamis, who was awake. They accoſted him in a more chearful tone than uſual. The good Emir appeared reſigned. "Heaven has thought proper to humble

me," ſaid he to them. "I became too elevated by their favours, and they have withdrawn their favour, that I might perceive my nothingneſs. I would bleſs them, my dear Yamira, could I ſee you reſigned as myſelf. Deprived of my glory and power, of the bleſſing of light, I can yet ſupport myſelf, even in the ſlavery which threatens me; if you fail me not, my coward enemies no longer fear my anger; but they will not eſcape that of our great Prophet; we ſhall be revenged; rejoin our Habib, and be happy." "O, yes, Madam," ſaid the nurſe, "after our dream, I am ſure we ſhall rejoin Habib." "What is this dream," ſaid Salamis, "and who ever heard of a dream by two?" "It was nevertheleſs dreamt by two," ſaid the nurſe, "and each correſponded with the other. We have ſeen Habib; he was well; a King, and had with him a Queen, beautiful as the Hourie. He loves his father and us with exceſſive tenderneſs, and waits impatiently to ſhew himſelf to you." "To me!" exclaimed Salamis, "it will not then be on earth; my eyes are cloſed for ever!" "You may yet be agreeably deceived in this inſtance," purſued the nurſe; "an extraordinary phyſician has been announced to us, and if the pupil of the eye be not injured, he will reſtore ſight in a moment, and without giving the leaſt pain." "I have already been too often the dupe of empirics and aſtrologers;" "but this is neither the one nor the other; he offers to ſtake a thouſand pieces of gold before the undertaking, and if he ſucceeds not, or does the ſmalleſt injury,

will forfeit his pledge." "Let him approach, and make the experiment," ſaid Salamis; "I would win a thouſand pieces of gold for thoſe of my poor ſubjects, who have been plundered of their flocks. It will be to me, only a ſmall exertion of patience, and this man will pay the forfeit of his preſumption." The compliance of Salamis was all that Yamira deſired. Habib and Dorathil-goaſe arrive, and are uſhered into the apartment of the Emir. The ſlave lays down the armour, covered with the ſkins in which it had been wrapt. The operation on the eyes of the Emir is about to be performed; the curious are deceived, and ſent away. A ſupper is prepared, which the nurſe only will ſerve up, and the ſlave is placed at the door of the tent, to hinder the approach of any one. Yamira announced to her huſband the arrival of the phyſician, and at the ſame time placed in his hand the purſe filled with gold. "Examine it, my Lord," ſaid ſhe; "be convinced that the pledge the phyſician gives is right. If the operation ſhould fail, think how to diſpoſe of it; but as you are a ſovereign, your perſon ſhould not be trifled with, at ſo mean a price, to preſerve your dignity; he therefore prays to be permitted to engage his life." "My dear Yamira," cried Salamis, "do not throw me alſo into a dream, as you have before been with the nurſe; three of us would then dream." "Five will, I hope, my dear Emir, and the moſt charming true dream we have ever known. But here is the phyſician." "Draw near," ſaid the Emir; "Is it true that you are certain to per-

form this cure?" "As certain as I am of my exiſtence." "You have the voice of an angel, not a phyſician. Do you bring favour from Heaven; from thence only I can expect it. "You are deceived with reſpect to my being, but you define well my commiſſion." "I know not how it is, but your words enchant and fill me with hope; look at my eyes," "I ſee them; permit me to touch them with my thumbs." "I feel a delightful heat. Oh! what a charming ſenſation! It works a change in my head, thrills in my nerves, and ſeems to reanimate all the organs of my body." "By this time it muſt have taken effect, my Lord; open your eyes without fear, the rays of the ſun will have no more effect than if you had always preſerved your ſight." "Heaven! I ſee," cried the good Emir; and without looking at the ſurrounding objects, he fell proſtrate on the ground, and returned thanks. He roſe after having prayed. "Where is my phyſician?" cried he, in tranſport. Where is this meſſenger of God?" "Here, my Lord." "Heavenly creature!" "I am no celeſtial, O, my good father! I am Dorathil-goaſe, your daughter.

"I am the wife of Habib." "The wife of Habib! draw near, aſſiſt me, Yamira. My ſon is married! he is living! where is he!" "At your knees," cried Habib, throwing himſelf before him. "O Heaven!" cried Salamis, "thou haſt reſtored me my ſtrength, but not enough to bear the exceſs of my good fortune;" and he fell without life into the arms of his children. But this was only for a

moment, and ſucceeded by a flood of tears, that poured in torrents from his eyes. They mingled with thoſe that ran from the cheeks of his children and Yamira his wife; and the old nurſe, forgetting, in her attachment the diſtance between them, plentifully joined hers. Nature received all her rights, and tenderneſs for a time reſtrained the tongue of curioſity. At laſt Yamira recollected the neceſſity to take ſome nouriſhment, and the nurſe ſet about the preparation, for which ſhe had before received orders. Salamis ſat between his two children, and Yamira oppoſite, perfectly happy in ſeeing her table filled by the objects of her moſt tender affection.—For a long time before, ſhe had breathed nothing but ſighs. Her mouth opened only to utter complaints; her heart was filled with bitterneſs; and her mind tormented with fears; ſhe ſhed the tears of ſorrow; and dead to every ſpecies of pleaſure, ſhe lived only to feel poignant grief. Misfortune ſeemed to have marked her life. In a moment, every thing is changed! The flood of tears ſhed are the tears of delicious joy; an inward delight took poſſeſſion of her.

"Open thyſelf to pleaſure, my heart; it is no longer neceſſary to contract thoſe impreſſions which were once hateful; open thyſelf now, and furniſh abundance of tears. When every tear I ſhed, drew from me an exclamation of grief, did I once ſuppoſe I ſhould find pleaſure in weeping! Laughter! thou art an impoſtor; thou canſt not paint the felicity of the ſoul. In the mind of ſenſibility, thou art no-

thing. Go, ſeat thyſelf on the broad cheeks of riotous mirth; be far exiled from thoſe who can taſte the delight of tears. Dorathil-goaſe! Habib! how beautiful are yours! how they grace the beauty of your features!"

Yamira had continued her exclamation much longer; for the joy ſhe felt reſtored the animating ſpirit of youth; but the table before was ready. The repaſt was ſhort, and the nurſe retired. It is time that Salamis ſhould learn from the mouth of his ſon by what means he had been reſtored to him. The young hero recounted his ſtory, from the moment when he ſet out for Caucaſus, remembering the conduct of the twenty Knights, to the moment when they abandoned him in the deſert, expoſed to inclement airs, thirſt, hunger, and wild beaſts. He told his travels ingenuouſly, even to his ſelf-condemned neglect in not traverſing the caves, and the conſequences thereof. He paſſed on to the without doubt predeſtined meeting with the daughters of the ſea, whoſe aid had been ſo ſerviceable in his travels; nay, even in ſome ſort ſaved his life. He then painted the happineſs he had enjoyed when fate re-united him to his dear Dorathil-goaſe. He then came to the reaſons which having brought him near Caucaſus, induced him to inquire of Il-Haboul, from whom he learnt the extreme misfortune to which his father, mother, and tribe were reduced, and the ſudden reſolution he took to viſit Arabia. Salamis liſtened without interruption till he had finiſhed;

"Do you not intend," ſaid he, "my ſon, to take vengeance of thoſe cowardly Knights who had reſolved to"—"My father," anſwered Habib, "I abandon them to their remorſe, and the vengeance of Heaven. Such monſters are very much beneath me." "You ſpeak nobly, my ſon," anſwered Salamis; "you think like a hero, but you ought alſo to think as a King. Born the avenger of crimes, wicked men ſhould be the objects of your juſt indignation. Shall I tell you, ſince their infamous treaſon, their cowardice, joined to the loſs of my ſight, has cauſed the deſolation in which you find our tribe; there was not one who dared to face the enemy. They are ſtained by I know not what crimes; that which they have commited againſt you and me, remains in their boſoms, and reigns there: and you will diſgrace our tribe in ſuffering them to enjoy life. On the other hand, as ſoon as you appear, their villany to us will be manifeſt, and they become a ſacrifice to the law: I ſhould add, if I knew not how much you are above fear, that they may prove dangerous enemies. Habib was convinced, and intreated his father to inſtruct him reſpecting the revolution in Arabia, which Il-Haboul had announced, and of which he had ſince his arrival ſeen the ſad effects. "O, my ſon!" replied the good Emir, "I urge you to the deſtruction of monſters, whoſe exiſtence diſgraces humanity, and when I force you to depart from your character, to confirm the peace of your ſubjects, I muſt relate a tale of rebellion, which may ſhut your hart againſt that benevolence which ſhould animate

every Muſſulman. When my eyes were deprived of the light of the day, when the Arabs could no longer hope to triumph with me, and by my aſſiſtance; the Emirs who were beneath me forgot that to me they owed their pre-eminence, every one forſook me. Diſſention ſowed itſelf amongſt them, and they deſpiſed my counſels; they had been able under me, by my experience, conduct, and valour, to ſubject the numerous and formidable tribe of Kleb, compoſed of infidels, worſhippers of the ſun and ſtars. We had been obliged to reduce them to ſlavery, laying on them heavy taxes, which they patiently ſupported. There aroſe amongſt them a warrior, named Zir, of a moſt enormous height, and extraordinary ſtrength; factious, enterprizing, brave, and cruel. While the Emirs, divided amongſt themſelves, quarrelled about the inſignificant honours of command, this Zir united his brothers to rebel; they took up arms, conquered, diſperſed, and took priſoners the troops oppoſed to them; and thoſe who are yet free, have fled to the neighbouring deſerts. Freed from thoſe enemies who might oppoſe him, the formidable Zir marched towards my camp, to accompliſh the moſt important part of his deſign. The tribe of Benihelal, who have been moſt faithful to our Prophet, are moſt hateful in the eyes of unbelievers. It was the intention of Zir to plunge them in the ſlavery from whence he had delivered his own people, and, if poſſible, blot out the remembrance of them from the face of the earth. Till now, the favourable ſituation of our camp, between two ſteep

hills, the diſcipline which I have cauſed to be obſerved, and the methods I have ſuggeſted to render an attack difficult, and ſurpriſe impoſſible, have delayed my defeat; but our numbers diminiſh every day, and thoſe which remain of our ſoldiers, find ſubſiſtence difficult to obtain. Before you arrived, my ſon, before the favour of Heaven reſtored my ſight, we waited impatient expectation of death, or the moſt inglorious ſlavery. If the enemy, who knew my poſition, diſcontinued their efforts to force us in our camp, they every day ſhewed themſelves at our barrier, and inſulted, by defiance, the cowardice of our warriors. Not one, no, not one of mine, dare revenge the inſult; it ſeemed as if the tribe of Benihelal had degenerated to helpleſs women and infants."

This recital penetrated the heart of Habib; his father abandoned, his tribe abaſed, were inſupportable ideas; but the advantage taken of their weakneſs by their enemy, the chief of the tribe of Kleb, filled him with anger. "O, my father!" ſaid he, "I hope the firſt rays of the ſun will ſhine on the efforts that ſhall begin our vengeance. Beneath thoſe tyger ſkins, which have eſcaped your notice, are ſuits of armour, given me by Il-Haboul, at my laſt viſit to Caucaſus. Your ſervant may get me a war horſe, and I will go to the frontiers to receive the defiance of theſe inſolents if they come; if not, I will go even to the tents of Zir to provoke him." "And what hinders Salamis," cried the generous old man, "but that he ſhould accompany his ſon in

ſo noble an enterpriſe? There are two ſuits of armour beneath the tyger ſkins; is it for thy wife, or mine, they are brought hither? Or is one of our Arabs worthy to bear it? Who amongſt them can brandiſh this lance?" At this time, he ſhook the lance with terrific energy. In ſpite of its enormous weight, it ſeemed in his hand but as a reed in that of an infant. "Oh! Mahomet," cried he, "thou haſt reſtored two chiefs to thy beloved tribe! Thou wilt reſtore to it courage and ſtrength." Yamira and Dorathil-goaſe, inſtead of being afraid, rejoiced to ſee their huſbands reciprocally aid each other to equip, and make trial by turns, of the weight and temper of their arms. When they were completely armed, they embraced each other; "Thou art my ſon," cried Salamis, "I am thy father; to-day we are brothers and rivals in the field of honour. Though we have to fight only againſt ſlaves, we will conſole ourſelves with the idea, that we ſerve our great Prophet, and in his glory we ſhall find our own. Salamis then ſent to ſeek his ſlave. "Take," ſaid he, "two of my beſt horſes; harneſs them, and conduct them to your tent; let them be ready againſt the break of day; then we will mount them. You ſee that God has reſtored me ſtrength and ſight; my ſon and myſelf will to-morrow morning receive the defiance of the treacherous Knights of the army of Zir. When we go from your tent, you may follow us at ſome diſtance, and if any one in the camp aſk who we are, 'they are,' you may ſay, 'two ſtrange Knights, who are come to offer their

ſervices to Salamis." The ſlave retired to obey the orders he had received, and profiting by the night, and ſleep, which prevailed over the camp, put them in execution, without being perceived. The guard who watched near the tents of the Emir, ſaw a man leading two horſes, but as he knew him to belong to Salamis, he did not offer to impede him.

At the dawn of morning, the two warriors embraced their wives, and departed by an obſcure path. They arrived at their ſquire's tent, mounted their horſes, and waited without the barriers, till the warriors ſent by Zir ſhould repeat their uſual challenge. They did not wait long; they ſoon perceived ſix, armed at all points; a ſmall troop, their attendants, followed them, and they ſoon arrived at the entrance of their camp. One of them diſmounted, and thus addreſſed the centinel:

"Arabians, are you ſo loſt to all ſenſibility, as to remain here ignominiouſly cooped up like the food ye are to conſume? Do you mean to periſh with famine, in the preſence of a blind commander?—Submit to us, and you will have the honour of being under the ſway of the all-powerful Zir, our glorious ſovereign. Forſake a weak old man, with whom you can ſhare nothing but want and diſgrace. We will incorporate you with our tribes, that you may forget the infamy of your own. Why do you linger with a man ſo very abject, that he has not a ſingle Knight remaining, who dares to face the weakeſt amongſt us." "Thou lyeſt, vile ſlave of a rebel ſlave!" exclaimed Habib; and in a moment darting

forwards, he daſhed one of his gauntlets againſt the vizor of the adverſary. "This is my pledge; dare to meet on foot or on horſeback a Knight of the great Emir Salamis." So rapid were the motions of the Prince, that his enemy had no time to mount his horſe, or take his ſhield. Habib, diſdaining all advantage, threw away his own. The combat ſoon commenced; it was as ſoon terminated. Every ſtroke of the ſon of Salamis pierced the armour of the foe, and he was dead at his feet, before the other Knights of the tribe of Kleb could arrive to aſſiſt their companion.

The firſt who came up, forgetful of the laws of combat, ruſhed againſt Habib, meaning to daſh him down with his horſe. The ſon of Salamis avoided the ſhock, and at the ſame time inflicted a mortal wound on his opponent. Salamis then came forward; he met the third, and overthrew him; his ſon, at this inſtant, leapt on the horſe which his ſquire brought him, and both advanced together againſt the three remaining warriors. Theſe would have fled, had not the preſence of their troops reſtrained them. But terror ſeized them; they fell to earth, and they roſe no more.

Salamis and his ſon returned to their camp. All thoſe of the tribe of Benihelal, who were Knights, ſurrounded them, half armed. Delight, ſomewhat mixed with envy and confuſion, covered the faces of theſe abaſhed warriors. They were anxious to know who, with ſuch intrepidity, had thus come to ſuccour them, and to bear away from ſix a victory ſo

quick and ſo unequal. The two heroes did not raiſe their helmets; they reſpectfully inclined their heads to thoſe who thus teſtified their obeiſance. They ſaid nothing themſelves, and their ſquire only obſerved, that theſe two noble and valiant ſtrangers had come to offer their ſervice to the Emir, to whoſe tent they entreated to be conducted, to make themſelves known to them. The two heroes proceeded to the tent of Salamis; the ſquire went before, as if to announce them, and immediately they were introduced, with an air of myſtery. Yamira and Dorathil-goaſe received them with open arms. A Knight, who is victorious, is a noble ſpectacle for his miſtreſs. The two happy couples indulged, without alarm, the moſt affectionate careſſes. The ladies diſarmed their huſbands, and placed before them a repaſt they greatly wanted. Salamis underſtood that his tent was ſurrounded by all ranks, whom curioſity had brought together. He ordered them to be informed, that having paſſed a painful night, he had need of repoſe; at the ſame time, it was, by his orders, publiſhed through the camp, he would hold a military counſel before the mid-day prayer.

The report of a phyſician being arrived, who was ſkilful with reſpect to the eyes, was already circulated; but this man and his ſlave had diſappeared, and it was ſuppoſed that the Emir having no confidence in the propoſed operation, had abruptly diſmiſſed the man who came to try experiments. On the other ſide, it was anxiouſly inquired, at what hour, through what barrier, the two Knights, arm-

ed at all points, could enter an encloſed camp, and penetrate to the Emir's tent, unperceived even by the guard. Whilſt they thus delivered themſelves to conjecture, Salamis, Yamira, Habib, and Dora-thil-goaſe, enjoyed the repoſe they wanted. All who were qualified to partake of the counſel which was announced, expected the explanation of ſome unuſual occurrence, and no one neglected to appear at the appointed hour.

Salamis received his Knights, ſeated on a ſopha, covering his brow with his hand, that no one might diſcover the light which again animated his eyes.—When the aſſembly had met, and each had taken his ſeat, the Emir began:

"Emirs, and Knights, the pride of the tribe of Benihelal, before it was marked by the anger of Heaven's Prophet, never did I imagine that I ſhould either know the cauſe of our calamity, or ſee its afflicting progreſs ſuſpended. Always confiding in Heaven, I reſigned myſelf to its will. I was at length informed of the horrid crimes of ſome of our tribe, who, having exaſperated the Almighty, drew down upon us that vengeance of which we have been the victims.

"Emirs, and ye in particular, O Knights of Arabia! who hear me, you have amongſt you baſe and cowardly hearts, diſhonoured by the greateſt of all treaſons, by the moſt horrid of all perfidies.

From the moment of their guilt, Mahomet withdrew from us his protection; the ſtars became inauſpicious to us, and we have been abandoned to infi-

dels. I, your chief, innocent as I was, have been viſited with blindneſs. From you your native courage has been withdrawn; you did not dare to face your enemies, who deſpiſed you. They who before waited to receive your attacks, have ſeen you tremble before them, and hide behind your entrenchments. Yet our misfortunes, arrived almoſt at their height, have at length excited compaſſion. The divine juſtice only requires the puniſhment of the crime, the effects of which we have ſo dreadfully experienced.

" Will you then conſent inſtantly to give up to the puniſhment they merit, thoſe who muſt feel that they drew down on faithful Muſſulmen the horrible calamities which have almoſt deſtroyed them ?"

The Emir pronounced theſe words with a firmneſs of tone and manner, which little correſponded with the abject ſtate to which they thought him reduced. The aſſembly was aſtoniſhed; ſome eyes were fixed on the ground, but an almoſt unanimous exclamation declared, that the crime which had provoked the vengeance of the Almighty, ought inſtantly to be puniſhed by the lives of thoſe whoſe guilt was about to be made manifeſt.

" Behold the proofs," cried the Emir, and at that moment Habib appeared from behind a ſcreen.— " Come forth, my ſon, and convict the nineteen Knights who are before us, of their falſehood in informing me and all our tribe of your death."

Then addreſſing himſelf to the criminals, " baſe and cruel traitors," he exclaimed, " were you not ſingled out by my partiality to guard and defend your

Prince? From cowardice, ye paſſed on to guilt; ye deſerted him in his ſleep, depriving him of every reſource and every comfort, robbing him even of his arms, betraying him at once to thirſt, to famine, and the fury of ſavage beaſts. Knights of the tribe of Benihelal, the puniſhment of thoſe criminals devolves on you. It is for you to revenge the cauſe of all the ſons of Mahomet, on thoſe who have brought diſhonour on his favourite tribe."

The criminals uttered not a word. Inſtantly, they were ſurrounded, loaded with chains, and their armour broke in pieces. The executioner led them out of the camp, where their heads were cut off, and their bodies left a prey to the beaſts. Having thus rendered their Princes the juſtice which was due, the Knights eagerly preſſed round Habib, to welcome his return. Whilſt Salamis was ſpeaking, the importance of what he ſaid, ſo entirely impreſſed their attention, that they ſaw not the fire which ſparkled from his eyes. On their return from the puniſhment of their guilty comrades, "You heard," ſaid the Emir, addreſſing them, "of a phyſician whom the goodneſs of Heaven and his Prophet had ſent me. His ſecret was ſucceſsful; but this was not the only favour I experienced. The victory this morning granted to me and my ſon is but the prelude of thoſe which are to ſucceed. Valiant Arabians, the curſe of guilt is no longer upon you. Reſume, with a proper reliance on yourſelves, your accuſtomed zeal and bravery; I want none but my valiant Knights around me; the reſt may remain to guard

their flocks in the diſtant paſtures, to which I ſhall conduct them. The return of Habib, and the recovery of my ſight, are not the only bleſſings I have received; I have with me the Qeeen of the Seven Seas, at the extremity of the Eaſt; I have with me Dorathil-goaſe, whom the ſtars had promiſed to my ſon. Let the news of this be ſpread through all the countries which bow to the laws of the Koran, that due thanks be rendered to God and to his Prephet." Dorathil-goaſe received the reſpectful homage of the tribe of Benihelal, and the camp of Salamis reſounded with acclamations of joy, and the celebration of feaſts. The joyful tidings circulated around, and many Knights arrived in ſucceſſion, whom the national misfortune had before diſperſed. In the courſe of a very few days, Salamis ſaw himſelf ſurrounded by a numerous band, anxious to repair a diſgrace, brought upon them partly by their revolt, and partly by their inactivity. The defeat of his ſix warriors had prepared Zir for the revolution which had taken place. Three were killed on the ſpot, and three remained captive in the tents of Salamis. The aſtoniſhment of Zir was yet more increaſed by the intelligence that Habib was returned, bringing with him a Queen his wife. He was then aware who the warriors were that had oppoſed his Knights, and he reproached himſelf for not being preſent, to ſuſtain an attack to which his friends had proved themſelves ſo unequal. But he determined to repair his diſhonour, by going in arms, and challenging Salamis at the front of his camp. His ſiſter Yemana, a

diſcreet and lovely Princeſs, although well aware of the very ſuperior powers and valour of her brother, was of an oppoſite opinion.

"Brother," ſaid ſhe, addreſſing him, "you may perhaps think meanly of my advice; we have indeed for a long time been ſuperior to the great Salamis; but ſomething muſt be allowed to fortune, and though I think you in all reſpects his equal, I have the greateſt confidence in the ſtars. Their influence had weighed down the tribe of Benihelal; had bowed them down before your power, and made you victorious over them. But, my Brother, Heaven has changed its purpoſe; it is well known that one misfortune is almoſt always followed by another. It is the ſame of bleſſings, which do not arrive ſingly, but concerning which our reaſonings are inconſiſtent and uncertain. Imagine to yourſelf the fortunate events, amounting almoſt to miracles, which have accumulated in favour of your enemies, and reflect on the means of preſerving untarniſhed, the glory of the tribe of Kleb, of which you are the principal ornament and ſupport."

"I will think of that," replied Zir, "when I ſhall have vanquiſhed Salamis. His reputation exaſperates me more than his power. I have ſeen him buried, as it were, and riſing again from his aſhes. His ſon to, preſents himſelf as a new and formidable obſtacle to my fame; Arabia itſelf was become too contracted for me; think then how I can ſupport two rivals. Let the ſtars, my ſiſter, take what part they pleaſe; but if they are adverſe to me, I will

cauſe them to turn pale with alarm for the champions they prefer to me."

Whilſt Yemana thus converſed with her brother, Salamis, at the head of his vaſſals, advanced to the tents of the tribe of Kleb, at the diſtance of three leagues from his own.

Zir was not backward to meet him; his warriors left their encampment. Both were equal in number, and now within bow-ſhot of each other. Zir, eaſily diſtinguiſhed by his form, rode proudly on his ſteed at the head of his ſquadrons; Salamis ruſhed forwards to dare him to the encounter. "No, my father," cried the young hero; "Heaven in its preſervation of me, has undoubtedly reſerved my arm to avenge you."

Habib then quitted his Parthian ſpear for an Arabian lance, that he might be armed like his adverſary. He then advanced ſlowly on his ſteed, and defied his enemy.

"What," ſaid Zir, in a tone of irony, "do I hear the voice of a woman!" "You ſhall ſoon know me for what I am," replied Habib, fiercely. "Ah!" returned Zir, "I recognize the child whom I have ſeen playing on the knees of Yamira. Your father cannot mean that you ſhould contend with me; return to him, and ſay that I expect him only; I never meaſure my ſtrength but with men." "My father," anſwered Habib, "will not deign to contend with a ſlave and a rebel." "Go, young man," reſumed the other, "I am about to prepare for your mother, mourning, which ſhe ſhall never quit; go,

call hither your father; vain as he may be of his former triumphs, how much more magnificent a trophy will he not have of my arms, if he can obtain them, ſuſpended before his tent." "I tell you, ſlave," ſaid Habib, "that my father will not vouchſafe to accept your challenge. Many is the time you have followed him to combat, ſinging his victories over enemies, far more valourous than yourſelf. Your defeat will add nothing to his fame." Much more of altercation paſſed betwixt them; till Zir, darting forwards, lanced his javelin againſt Habib. The young warrior ſtepped aſide; the lance miſſed, and fixed itſelf many paces beyond him. Then Habib advanced: "Thou haſt preſumed," ſaid he, "to inſult my friends; thine, alas! are greater objects of compaſſion. Go; for I pity thy weakneſs, and want of ſkill; go, and reſume thy lance; armed, I deſpiſe thee; and without arms, thou art the ſubject of my deriſion." Zir again took his ſpear; again hurled it againſt Habib, with a fury which added to his natural vigour. Habib once more, by a rapid movement, eluded the ſtroke; the ſpear, by the violence of the blow, broke in pieces. Habib threw his ſpear away; Zir enraged at ſuch a mark of contempt, drew his ſcimetar, and heaped a ſtorm of blows on his foe. Their force was now again equal; but the ſtrokes of Zir wanted coolneſs and ſkill, whilſt not one fell from his adverſary, which did not pierce through the armour of Zir. At that moment the laſt raiſed his arm to ſtrike, a blow from the ſon of Salamis ſeparated his arm at

the wriſt. Zir had then no ſafety but in flight; as as he was about to fly, a ſecond blow deprived him of his head.

The two camps, as well as the women, had witneſſed the combat. The cavalry, on both ſides had regarded with admiration and aſtoniſhment, the actions and language of the ſon of Salamis. "What candour!" they exclaimed; "What moderation!" The tribe of Kleb was overwhelmed with terror; they conſidered themſelves as vanquiſhed by the ſingle arm of a ſingle warrior. All the Knights returned, as if by one conſent, to their camp, in order to contrive the beſt means of protecting their more valuable effects from pillage, which they deemed the unavoidable conſequence of the defeat to which they ſaw themſelves expoſed. The common people fled in troops through the country, anxious to eſcape a ſervitude more ſevere than that from which they fought to deliver themſelves. The army of Salamis advanced in good order, to avail themſelves of the victory of Habib, and the diſorder which they ſaw it had occaſioned. Habib entered the camp of the tribe of Kleb, and was, without difficulty or obſtruction, conducted to the tent of Yemana. The Princeſs, attended by fifty guards, had viewed the combat at a diſtance, ſeated on her camel. Soon as ſhe perceived her brother fallen, ſhe returned haſtily to the camp, in order to remove from her tent its moſt valuable contents.

Whilſt ſhe was thus employed, Habib arrived; her attendants made a movement, as if to defend

her. "What!" ſhe exclaimed, "would you reſiſt the conqueror of my brother, the favourite of Heaven! be careful of your lives, which you would in vain endeavour to defend. I would rather be his voluntary ſlave, than a Princeſs ſubdued by violence."

Then turning to Habib, ſhe cried; "Valiant Emir, you perceive a wretched female, who, confiding in your virtue, ſurrenders herſelf to your diſcretion." The hero treated her with every teſtimony of reſpect. "The ſon of Salamis, Madam, has been better inſtructed by his father's magnanimity, than to abuſe a woman's weakneſs. I reſtore you, in his name, to your former condition; and I am certain of his approbation of my conduct. You are not only free, but Princeſs of your tribe. Temperate their ſpirit of diſcontent; teach them their proper duty; my father, I ſay it with tranſport, has no other wiſh than to make his ſubjects happy, without excepting even thoſe who have raſhly rebelled againſt his authority. Help me, Madam, to cure the diſorder which here prevails; let us in concert prevent the pillage which is now expected; I go to call around you your guards and your women, whom this diſorder has diſperſed. Be ſovereign miſtreſs here; let your pavillion reſume all its wanted ſplendor, and appear in all your accuſtomed dignity."

Yemana, full of aſtoniſhment at his heroiſm, exerted her native greatneſs of ſoul. She aſſumed the tone of a ſovereign, and gave every order which was neceſſary to eſtabliſh tranquillity in the camp.

Salamis, on his arrival, ſaw the troops of the tribe of Kleb peaceably diſpoſed within their tents, at the very moment he was about to give orders to purſue them. He inſtantly attributed this good diſpoſition to the diſcreet conduct of his ſon. With Yamira and Dorathil-goaſe, he entered the vanquiſhed camp, and was conducted to the tent of Yemana. When the Princeſs of Kleb perceived them, ſhe haſtened to approach them in the attitude of a ſuppliant, but Habib haſtened to prevent her, and thus addreſſed his father: "I have engaged, Sir, in your name, that this Princeſs ſhall not receive the ſmalleſt injury at our hands. In her brother's rebellion, and forgetfulneſs of his duty, ſhe had not the ſmalleſt part; and I doubt not but you will find her entitled to all which I have promiſed her in your name, in that of my mother, and my beloved Dorathil-goaſe."

Already prejudiced in favour of Yemana, Salamis approved of what his ſon had done; he well knew that the Princeſs had no ſhare in her brother's breach of duty, and that ſhe would readily ſubmit to the laws preſcribed by the Koran. "I ratify," ſaid he," addreſſing the Princeſs, "with the trueſt pleaſure, all that my ſon has engaged in your behalf, and I ſhall do every thing in my power to render his engagements valid." At the ſame time, Yamira and Dorathil-goaſe embraced the Princeſs with every demonſtration of joy. They would then have conducted her to their own camp, that they might, by their obliging attentions, cauſe her to forget a brother, to whom ſhe was ſo warmly attached. But it

was neceſſary that ſhe ſhould give orders for the uſual ceremonies of mourning, and employ the neceſſary means for the eſtabliſhment of that order for which ſhe now became reſponſible. Habib then left at her diſpoſal an hundred Knights, after which he, with his venerable father, taking leave of her, returned to the camp of Benihelal, where they were received with ſongs of triumph. The name of Habib every where reſounded in the popular ſongs, of which his victory over Zir was the ſubject. For the ſpace of ten days, there was nothing but feſtivals and rejoicings in the tents of Benihelal. The Arabs, whom the fear of living ſubject to the tyranny of Zir, had diſperſed, aſſembled in crowds around their ancient Emir; they joined their tents to his; he was once more at the head of ſixty-ſix tribes, and Heaven, who had reſtored him his former vigour, enabled him to preſide over them with more authority than ever.

After an interval of ten days, Yemana, at the head of the principal of her tribe, came to render homage to her ſovereign. She was ſtill in mourning, which did but add to the lovelineſs of her figure. By Habib and the Emir ſhe was received with all the reſpect due to her quality, and by Yamira and Dorathil-goaſe, with the moſt graceful and affectionate frankneſs.

Salamis had a nephew, who was called Sapphi, a young warrior of the greateſt hopes. The Emir immediately conceived the deſign of making him Emir of the tribe of Kleb, and of marrying him to

Yemana. The Princeſs, on her part, acceded to the propoſal with lively gratitude, and the annual tribute was the nuptial preſent.

New rejoicings accompanied this marriage, which took away every appearance of ſervitude from the tribe of Kleb. The Knights attendant on the Princeſs, were full of aſtoniſhment at a grace ſo little expected.

"Thus it is," ſaid ſhe to her friends, "that a true Muſſulman takes revenge. From this time ſhall the tribe of Kleb forget its rudeneſs and ferocity." When Yemana and her new huſband were retired to their camp, Dorathil-goaſe and Habib felt ſome impatience to return to their dominions, to confirm the tranquillity of their ſubjects, which had hardly been eſtabliſhed ſince the defeat of Abarikaf.

Salamis was too well acquainted with the duties of a ſovereign, not to enter into their views, and to require of them the ſacrifice of their people's happineſs to the conſideration of his gratification. The departure of Habib and his wife was ſuſpended, by their deſire, to reviſit his ancient ſolitude, and to return privately by the ſame means by which they came.

The young couple, with many tears, took their leave of the virtuous Emir and his wife, and after agreeing upon the means of continuing a correſpondence, which was eſſential, to make their ſeparation leſs inſupportable, they mounted a camel, and, accompanied by a faithful ſquire, fought the ſolitary retreat. From hence, before the morning dawned,

they ſoared on their winged ſervant the ſummits of Caucaſus. They viſited the faithful Il-Haboul, whom they delighted with the recital of their fortunate adventures; Habib haſtened to reſtore the taliſman he had borrowed from the treaſures of Solomon.

On his entrance to that myſterious cavern, an hieroglyphic, he had not before obſerved, fixed his ſerious attention. On an unclouded and brilliant atmoſphere, an eagle ſeemed to dart to the very diſk of the ſun, whilſt on earth an adder, creeping to the neſt of the bird, deſtroyed its eggs.

Habib returned penſive to his inſtructor, and explained to him what occaſioned his chagrin and uneaſineſs. "I believe," ſaid Habib, "I at length conceive its meaning. In being elevated too high, we incur a danger of being blinded by exceſs of proſperity, and of loſing ſight of our private concerns."

"You have not loſt," ſaid Il-Haboul, "your former ſagacity; that gate which confines the treaſures of Solomon, is never to be entered, without bringing back ſome advantages."

After they had given two days to friendſhip with the favourite of the Prophet, they purſued the paths to the white iſland, where, by the influence of the old genie Ilbathis, veſtiges of returning proſperity were eaſily diſcerned. They came at length to the palace of the dame of the beautiful hair, and Daliſha. Every thing breathed plenty; the two nymphs of the ſea were there waiting, in expectation of

their hero's return. It is certain that the ſolicitude of Ilzaide was not leſs than that of her ſiſters.

A few days were paſſed by the young couple with their relations, and thence they paſſed to Medinaz-il-bator, taking with them, Ilzaide and her ſiſters.

In the dominions of Dorathil-goaſe, every thing wore the appearance of felicity, which the return of their ſovereigns confirmed. The happy pair, who loved each other with unabated ardour, ſtudied to increaſe their own happineſs, by a ſedulous attention to that of their ſubjects.

The Sultan of the Indies expreſſed ſome uneaſineſs at finding the ſtory of Habib ſo ſoon at an end. During its recital, Dinarzade was all attention. "There is one thing, my ſiſter, in your charming tale which I do not comprehend; it is why Zir the enemy of Salamis, who had ſo lovely a ſiſter, is expoſed to the reproach of never having known who was his mother." "The explanation of that," ſays Scheherazade, "is involved in a narrative of great length, the particulars of which I muſt have leiſure to recollect."

"Take your time as to that," replied Dinarzade; "but I remember one tale, which I ſhould be ſorry if you had forgotten." "What is that?" ſaid Scheherazade. "You remember," anſwered Dinarzade, "a certain *Maugraby*, who has often made us weep when we were children. Of him I

wiſh you to ſpeak; if he once occaſioned me ſorrow, it is but juſt that his hiſtory ſhould now afford me ſatisfaction." The charming Sultaneſs, perceiving that the Sultan took a part in her ſiſter's curioſity, immediately began the following tale:

The Hiſtory of MAUGRABY, *or the Magician.*

THIS Maugraby, Sir, was the moſt deteſtable creature in exiſtence. Zatana, to whom he was entirely ſubject, had unfolded to him all the treaſures of his power, as well as of his malice; in return for which, he poſſeſſed not a more devoted ſervant, and his name, which, whilſt he lived, ſpread univerſal terror, is ſtill held in the greateſt execration. This demon, in human ſhape, traverſed the earth to make conqueſts for his maſter, exerciſing on all occaſions the moſt accurſed artifices, and the moſt refined ſubtleties. Wherever a couple, otherwiſe proſperous and happy, found themſelves without offspring, Maugraby failed not to introduce himſelf, and to make his offers of removing ſterility, accepted.

But if ever it happened, that through his means an heir was born to a crown, his zeal and his artifice were proportionally increaſed.

Habed-il-Kalib reigned formerly in Syria, and held his court at Thedmer, his capital. Born an idolater, he had been converted to the religion of Mahomet by Bein-Habaz-Montazer-Billaz, who obliging him to change his former name of Sarkir-Balleyn, induced him to take that of Habed-il-Kalib.

This Prince was able to collect around his ſtandard, three hundred thouſand Knights, of whom ſeventy thouſand were his conſtant guards. Every

ſpecies of architecture combined to adorn his capital; the moſt ſtudied magnificence blazed in his palace, and his gardens exhibited every variety of nature which the rich countryof Damaſcus couldfurniſh.

He had ſixty wives ſelected from the greateſt beauties of the Eaſt; but his power and the various objects of delight aſſembled around him, became inſipid. He advanced in years, and was without poſterity. Maugraby took this opportunity of offering his important ſervices; he appeared at the gates of his palace, in the plain garb of a countryman, half blind, and very lame; his appearance excited contempt. With a baſket under his arm, he cried, in a ſhrill voice, "plumbs to render women fruitful." At this inſtant, the Grand Vizir came up; he was about to conſult with the King on affairs of Government. He heard and ſaw Maugraby, and aſked him what he wanted? "Sir," he replied, "I have here plumbs which will make women fruitful." "If," ſaid the Vizir, "you have ſuch fruit as you deſcribe, you may ſoon be richer than a monarch." "Not ſo rich as you ſuppoſe," returned Maugraby; "My tree produces but one every year, but it is as excellent as it is beautiful." "And you have it there," ſaid the Vizir; "Let me ſee it." Maugraby complied; and whilſt the Vizir was contemplating it with delight, the eunuch, who was the buffoon of the palace, came up. "Sir," ſaid he to the Vizir, "buy nothing of that fellow, who can ſee but with one eye. You worker of miracles," ſaid he, "can you make me fruitful?"—

"No," ſaid Maugraby; "but you have a handſome noſe; I can make that prolific, if you pleaſe."—"With all my heart," ſaid the eunuch. "Take then that nut," rejoined the fruit-ſeller; "put it to your noſe, and ſay, "Whatever may happen to me, I accept this preſent thankfully from Maugraby."—Amuſing as you pretend to be, this will make you more ſo than ever." The buffoon thinking that an opportunity here preſented itſelf of making the countryman exquiſitely ridiculous, took the nut, and clapped it to his noſe. There it remained fixed, and looked like a branch growing from the other. The eunuch had fooliſhly pronounced the words which Maugraby dictated, and thus became expoſed to the ridicule of all thoſe whom the noiſe had brought together.

The Vizir, who had witneſſed this adventure, haſtened to inform his Prince of the plumb, whoſe virtue was indiſputable, and which it became him in prudence to obtain, whatever price might be demanded. "This, Sir," he remarked, "will not be the firſt time that Sovereigns have had recourſe to magic for that which they could not otherwiſe obtain. The wiſdom of your motive may excuſe your ſerious indiſcretion; the effort of the aſtrologers who frequent your Court, have proved ineffectual. Here is a man ſuperior to them all; diſdain not his ſervices; the intereſt and happineſs of your dominions requires you to have a ſucceſſor."

Habed-il-Kalib liſtened with no ſmall attention to what his Vizir related, pleaſed with the hope of ſee-

ing his moſt earneſt wiſhes accompliſhed. Immediately he ordered to his preſence, the buffoon and the fruit merchant. The former arrived firſt. "Sir," ſaid he, "here is a curious one-eyed fellow, with whom it is no ſooner ſaid than done; had he his baſket full of plumbs, all the ladies of your ſeraglio would be in want of nurſes."

The appearance of the buffoon, with the nut at his noſe, threw the Prince into a convulſion of laughter. At length he took Maugraby into a private cloſet, into which the Vizir alone was admitted. "Shew me," ſaid the Sultan, "this ſame plumb." "Here it is, Sir." Never had the King viewed its equal in form, in beauty, in colour, and in fragrance. "Vizir," ſaid the Prince, "order the Grand Treaſurer to bring a robe and a turban ſuitable to him with whom I am now dealing." His words were inſtantly obeyed; and in a moment Maugraby was, dreſſed like a man of conſequence, admitted to private communications with a mighty prince. "Well," ſaid Habed-il-Kalib, "let us loſe no time; give me your plumb, and do but ſatisfy me that I ſhall, by means of it, have children, and I will give you four thouſand ſequins." "I repoſe in your hands," anſwered Maugraby, "a diamond worth ten thou-"ſand ſequins. If my fruit produce not all I promiſe, I am content to forfeit my depoſit; but I ſell not my plumb for gold, which I do not want."— "What compenſation, then, would you have," returned the Prince. "You have your neceſſities, Sir, and I have mine. I have an important and va-

luable eſtate to leave; I have no heir, nor can I of myſelf frame one. Theſe are my terms, and I cannot think them hard: If the firſt child you ſhall have be a daughter, let her be yours; if a ſon, mine." The King began to be in a rage; but his Vizir checked his indignation, and drew him aſide to a ſopha. He thus addreſſed him, ſo as not to be overheard:

"I muſt confeſs, Sir, that the terms are audacious enough; but they offer you the means of leaving poſterity behind you. But ſuppoſe you conſent to give your ſon to this man, if you ſhall have one, how will he be able to oppoſe a Prince, who commands three hundred thouſand knights? He wants an heir; he ſeeks one here; and if your child ſhall live, why need you oppoſe his giving it thoſe treaſures, the poſſeſſion of which diſtreſs him. Condeſcend, then, Sir, to diſſemble." Habed-il-Kalib, blinded by his paſſions, ſuffered himſelf to be perſuaded, and made the propoſed compact with Maugraby. He only requeſted to be told how it was uſed.

"Sir," ſaid Maugraby, "that the plumb may have its effect, you muſt marry a young virgin; before conſummation, you muſt cut the plumb in two; one moiety you muſt give your bride, the other you muſt eat yourſelf, pronouncing aloud, "Thou ſovereign power, who haſt inſpired ſuch virtue into this plumb, grant it its due effect, and ſuffer us to have a child."

Saying this, the ſtranger bowed profoundly. As he retired, he ſaid, "Sir, if you ſhall have a daugh-

ter, I promiſe you another plumb; you may depend on my word, as I doubtleſs may on that of your Majeſty."

The beauty and fragrance of the fruit delighted the Caliph; full of anxiety to prove its effects, he immediately commanded his principal eunuch to find in Thedmar ſuch a female as the ſtranger had deſcribed. "She is found already," ſaid the eunuch; "for where can, in all your dominions, be diſcovered a virgin more lovely, more diſcreet, more worthy to produce an heir to your crown, than Elmenrour, the daughter of your Vizir." "I am, indeed, happy," ſaid the Prince to his Miniſter, "that you poſſeſs the treaſure I require. Prepare your daughter to give me her hand." The Vizir put his hand to his head, in token of his unqualified obedience. Maugraby was ſtill at the gate of the palace, where a crowd was aſſembled round him and the buffoon, who entreated him to deliver his noſe of its new appendage. The Grand Vizir returned to his palace, not a little chagrined with the commiſſion he had received. Elmenrour was his only daughter, and he intended her an honour different from that of marrying her to a monarch, advanced in years, whoſe ſixty-firſt wife ſhe was to be. He imagined that he muſt neceſſarily diſtreſs her, by acquainting her with the deſtiny ſhe had to expect; and his anxiety, his ſorrow, and his fears, were evident from his eyes. Elmenrour knew her father, and perceived that he was the victim of ſecret uneaſineſs; at length by importunity ſhe extorted the ſecret.

"And why, Sir," ſhe exclaimed, "ſhould you torment yourſelf at an alliance, in which I ſee nothing but what is alike honourable to you, and advantageous to me. If this plumb, of which you ſpeak, ſhould procure us a child, then the ſixty-firſt wife will be preferred to all the reſt, as the mother of the heir to the crown, and I ſhall enjoy the happineſs of making you brother and grandfather of kings. Go then, and tell the King, that Elmenrour is delighted with the honour which the King has done her by his diſtinction." The Vizir, tranſported at having met with no obſtacle from his daughter, proceeded to inform the King with what gratitude ſhe had heard the intimation of his will.

Due preparations were made for a marriage in which royal magnificence was diſplayed; at the completion of which, and at the hour of retirement, the plumb of Maugraby was carefully divided, each of the new-married couple taking their portion; at the ſame time, Habed-il-Kalib deliberately pronounced the words which had been taught him.

Scarcely were the rejoicings at an end which ſucceeded the marriage of the King with the fair Elmenrour, when ſymptoms of pregnancy appeared, till at length no doubt remained of the certainty of the event ſo anxiouſly deſired.

At the expiration of nine months, Elmenrour was delivered of a lovely boy. A proper nurſe was choſen for the infant, who enjoyed uninterrupted health. He conſtantly improved in ſtature, without any of thoſe maladies which endanger the lives of infants;

and he gave ſuch pleaſure to his parents, as nothing could have interrupted, but the diſquieting idea of Maugraby, whom the noſe of the buffoon brought, from time to time, to their remembrance. But as the young Prince increaſed in ſize and years, their hopes more and more flattered them, till they were able to laugh at the buffoon, without recollecting him who had rendered him ridiculous; or if they did remember him, it was as a man who, conſidering his great age, muſt have long ceaſed to exiſt. Habed-il-Roumar, when he became capable of inſtruction, was entruſted to a prieſt, the moſt learned in the kingdom, prieſt of the grand moſque, and at the head of the inſtructions of Thedmar. The venerable old man was ſo careful of his charge, that he would not permit him any other ſociety than thoſe of the young princes, ſons of the great men of the kingdom.

The young Habed had now reached his fourteenth year, ſurpaſſing all his fellows as well in every branch of ſtudy, as in the advantages of ſtrength, figure, and comelineſs. His father and mother almoſt adored him; the nation looked to him with the warmeſt hopes, on account of the amiable qualities which appeared in him, when unexpectly an accident occurred to interrupt the ſecurity of their promiſed happineſs.

Maugraby, in a ſimple dreſs, which partook in ſome degree of the profeſſion of the law and of the prieſthood, came to demand an audience of Habed-il-Kalib, to whom acceſs was always eaſy; he co-

vered, with his hand, the eye that was blind, and the uſher, who was new in his office, did not know him. He was accordingly introduced to the King, who was ſitting on his throne, accompanied by his Vizir and Chief of the Eunuchs, with the cuſtomary guard of the palace.

Maugraby approached; he bowed three times; he then roſe, and diſcovered his odious face, which excited an exclamation of ſurpriſe from the Prince. "Who art thou? what wouldſt thou have?" ſaid Habed-il-Kalib, in great agitation; "who has ſuffered you to come to my preſence, without being announced?"

"I am well aſſured," replied Maugraby; "that they whoſe claims are juſtice, may demand it of you, even againſt yourſelf. You have been thirteen years my debtor. The child you have had by Elmenrour is mine; you have enjoyed him long; you have inſtructed him as you pleaſed; he muſt now be taught by me; when I ſhall have done the duty of a maſter, as you have that of a father, I will return him to you again."

The King bit his lips, and anger darted from his eyes. The Vizir then ſpoke thus: "Stranger, whoever you may be, you have been guilty of the moſt criminal indiſcretion. How dare you demand a powerful monarch to confide to you his ſon, who is the property of the State?" "Vizir," cried Maugraby, "I ſpeak to the King, and not to you."

"Guards!" exclaimed the Vizir, "here cut off this madman's head this moment." The guards

ſurrounded Maugraby, bound him, and led him away to a court in the palace, where executions were performed. Habed-il-Kalib placed himſelf at a window to ſee that head cut off which he ſo much deteſted. One blow ſufficed; and when the King thought to ſatiate himſelf with viewing his dead enemy, he ſaw nothing but a gourd divided in two. They approached the body; not a drop of blood was to be ſeen; nor was it a body at which they looked, but a ſack full of the chaff of rice, which becoming on fire, crackled, and diffuſed a fume of brimſtone through the Court. Suddenly all was vaniſhed, and not a trace remained of the execution which had taken place. Habed-il-Kalib and his Miniſter were confounded; they ſpent the day in fruitleſs conſultations; when the King reſolved to go on the following morning to the moſque, to addreſs his prayers to God and his Prophet. With the firſt dawn of day the King ſet off on foot, and to mark his humility, without ſandals. Though ſurrounded by his guards, a derviſe placed himſelf abruptly before him.

"Sir," ſaid he, "look on me; I am Maugraby. I demand of you my child." "Curſed magician!" exclaimed the Prince, "may Heaven relieve me from thee." At the ſame time, he ordered his guards to ſurround the falſe derviſe, and ſtrangle him on the ſpot.

The guard obeyed. The body at which they aimed their fury, fell at their feet. But they ſoon perceived this body to be nothing but a ſack of peas,

from which its contents were immediately emptied, and in a moment, not a ſingle pea was to be ſeen.

The King, intimidated by what he had beheld, gave up his deſign of going to the moſque, and returned to his palace. There, after conſulting with his Vizir, he determined to ſend for an aſtrologer reſiding at Thedmar; who had the reputation of being ſkilled in magic. Him they forced from his ſtudies, and hurried to the palace. On his arrival, they informed him of the wonders which he was to counteract. This man, with great confidence, ſaid, "Sir," I will furniſh you with an enchanted cord; when the Magician ſhall again preſent himſelf to you, let a ſkilful hand throw it round his neck, and if this hand ſhall be quick enough to tie a ſecond knot, before he ſhall be able to pronounce three words, the magician will be in your power. Reſume your deſign of going to-morrow to the moſque, and I will accompany you."

The King ſoon found a proper perſon to tie the nooſe which was required, in the buffoon, who was by profeſſion a juggler. They made an experiment of his adroitneſs; a ſlave, prepared for the occaſion, was ſeized; he attempted to defend himſelf; but three knots were tied round his neck before he could pronounce the name of Mahomet; this made their ſucceſs on the morrow ſeemingly indiſputable. Habed-il-Kalib proceeded on horſeback to the moſque. The aſtrologer and buffoon were by his ſide. No human figure came in their way; ſuddenly an aſs of great ſize ran from a ſtable near which the King

paſſed, and coming before him, cried in a terrible voice, "I am Maugraby; give me my child." The buffoon did his part ſkilfully, and gave the cord to the aſtrologer, but in a moment the great aſs entered into the earth. The ſpectacle which then preſented itſelf, was the buffoon changed into a ſmall ſcabby aſs, without tail or ears. Theſe were fixed to the head of the aſtrologer, who held in his hand the pretended magic cord, fixed round the neck of the miſerable aſs. The King was too much terrified, the guard and the crowd too much aſtoniſhed, for any laughter to enſue at this ſudden and ſingular metamorphoſis.

Soon after, by regular intervals, the buffoon reſumed his former ſhape; the duſt he had raiſed by beating the ground with his feet, prevented the gradual operation being viſible, and in the ſame manner the tail and ears of the aſtrologer vaniſhed.

"Sir," ſaid Scheherazade, addreſſing herſelf immediately to the Sultan, "this aſtrologer knew little what he was doing in contending with the moſt ſubtle and moſt dangerous magician upon earth; for ſuch was Maugraby. Zatanai, whoſe faithful favourite he was, had unfolded to him the forty-eight gates of knowledge. He ſurpaſſed all the magicians, as the light of the moon in a clear night does that of the ſtars."

Habed-il-Kalib, ſatisfied by the inefficacy of this laſt trial, how vain it was to contend with Maugraby, determined to proceed to the moſque, and implore the aid of God and his great Prophet. One of his

officers went before, to order the Chief of the Prieſts to aſſemble all the Miniſters of religion, to give the more force and ſolemnity to the ſovereign's prayers. This Chief was the venerable Sheick, to whom the education of Prince Habed had been confided; he obeyed the order he had received, and, cloathed in his habit of ceremony, proceeded to the moſque. He left his pupil with ſome of his companions, playing in a Court, the entrance of which was carefully ſecured.

Theſe precautions againſt Maugraby were weak and unavailing; he was ſoon on a tree, in the midſt of the Court, in the ſhape of an owl. He waited till the young Prince came in his turn to hide behind the tree; the hideous bird at this moment dropped on his head a ſingle drop of water, which he had kept in his beak, and he was inſtantly transformed into a mouſe. The little animal, by a natural movement, came from behind the tree to ſeek a hiding place, and the playfellows of Habed ſaw diſtinctly a large owl darting upon a mouſe, and with which it flew away.

Habed-il-Kalib, tortured by anxiety and fear, returned to his palace, where he conſulted with his Vizir what ſhould be done in the preſent perplexing calamity. He happened, before his Miniſter arrived, to caſt his eye on his Cabinet, when he ſaw a written paper:

" Maugraby to Habed-il Kalib, King of Syria.

" Faithleſs Prince, in refuſing the child which you promiſed, it is not Maugraby whom you rob of

his due; it is that power which you invoked, when you ate the plumb. To him your ſon belongs; to him I am about to carry him."

Whilſt the King was reading this terrible letter, the Vizir arrived. Conſternation ſeized them both; but they inſtantly diſpatched the chief of the eunuchs, with a guard, to find the young Prince in the houſe of the Sheick, his inſtructor.

There all was confuſion; the venerable old man was tearing his beard and gray hairs, whilſt he liſtened to the tale of Habed's playfellows, who deſcribed the manner in which the Prince diſappeared, with the circumſtance of the owl and the mouſe, which the former had ſnatched away. The Sheick haſtened to the palace, to mix his tears with thoſe of the King, his Vizir, and the inconſolable Elmenrour. The paper which occaſioned their grief had vaniſhed, but its contents indelibly remained. "Oh! Heavens," cried the King, "to what barbarous power is my ſon abandoned! to what dreadful deſtiny have my indiſcretions given him!"

"No," ſaid the Vizir, "it was I who adviſed the admiſſion of the magician, and the uſe of his fatal ſecret; I have to reproach myſelf with the miſeries of my King, my daughter, myſelf, and that young innocent." Elmenrour alſo gave vent aloud to the tendereſt emotions of ſorrow.

The Sheick did not attempt to reſtrain theſe firſt efforts of grief. At length he thus ſpoke: "We have all," ſaid he, "been culpable, and Heaven thus chaſtiſes us. But think not that its juſtice will per-

mit a Muſſulman, faithful to its mandates, to fall into any other's power but that of his holy prophet, whoſe impreſſion he bears. Habed had the ſeeds of every virtue; never can he be withdrawn from the eyes of the Almighty, who has marked him for his own. Let all the moſques be open, and to a power unnatural and diabolical, let us oppoſe that which nothing can reſiſt." The Sheick's words communicated ſome conſolation; their hopes were ſomewhat animated, and public prayers were ordered to be put up in Thedmar, and throughout all Syria.

In this interval, the young Habed had ſufficient cauſe to lament. Maugraby, the unfeeling Maugraby, had carried him to the midſt of a deſert. There he reſtored him to his proper ſhape, and appeared before him lame and blind, diſguſting as he firſt had ſhewn himſelf at the palace of Thedmar. "Doſt thou know me?" ſaid he to the terrified Prince. Naturally of a ſweet and gentle temper, Habed replied to this brutal abruptneſs, "No, I know you not." "But thou ſhalt know me," returned the ſavage magician, giving him a blow. "I am Maugraby; didſt thou never hear of me?" Habed feeling himſelf for the firſt time ſtruck, who had never been addreſſed with any thing like harſhneſs, was petrified with amazement. He cloſed his eyes, as if to diſſipate the dreadful dream in which he ſuppoſed himſelf buried. "What! doſt thou ſleep! Anſwer me," ſaid the magician; "I am Maugraby; didſt thou never hear of me? "Yes," ſaid the Prince, "I have heard my mother and I have heard my go-

verneſs ſpeak of a plumb which Maugraby gave my father." "What ſayſt thou of thy father and thy mother? Thou wert produced from my plumb," ſaid the ſavage. "Indeed," anſwered the youth, "I have been always told that Elmenrour was my mother, and that Habed-il-Kalib was my father." "It is a lye," ſaid Maugraby," giving him a harder blow than before; thy father and mother, as thou calleſt them, were only worthy to produce mules for my ſtable!" At this moment, the enchanter took up ſome water in the hollow of his hand, and throwing it in the Prince's face, changed him into a mule. He then mounted him, and with unabating cruelty goaded his ſides till he came to the bottom of a rude mountain. There he diſmounted. He exclaimed, "Subject of Zatanai, in the name of Zatanai reſume thy form." At this inſtant, the wretched Habed perceived his former figure reſtored to him. Maugraby then plunged him in the ſtream which ran at the mountain's foot, by which his almoſt-exhauſted vigour was renewed, and ſpeaking in a ſomewhat gentler tone, "Speak, Habed," ſays he; "whoſe ſon are you?" "Alas!" ſaid the Prince, in a feeble tone, "I was produced by that plumb of which you ſpeak. I am yours, and I entreat you to have mercy on me."

"You have anſwered wiſely. You have been reduced to the laſt drop of the blood you inherit from an ungrateful and perjured couple, who, forgetful of my kindneſs, have three times attempted my life; you have ſuffered for their ingratitude; I am ſorry

that you have. Be humble and ſubmiſſive, and you will find in me a parent who will love you without folly; will educate you with due care, and without ſuffering you to be infatuated with the grandeur to which you were expoſed; will unite you to a power of which all the monarchs of the earth are jealous: on theſe terms, Habed, are you content to be my ſon?" "Alas! I am," ſaid the Prince, who conſidered the imbecility he felt as a prelude to certain death.

"Let us depart then, my ſon," ſaid the magician; "let us in concert invoke the mighty power whom my rigour has appeaſed, to open to us this mountain; to afford us an eaſy paſſage to a ſcene of delights, where every thing neceſſary to your comfort will be found, and where you may have all the enjoyments which your age requires."

Habed was inſpired with a deſire of life. "I will do all you wiſh," ſaid he to the magician, who, from the extreme of cruelty, ſeemed to paſs to feelings of tender kindneſs.

The magician then roſe. He drew from a ſmall bag at his girdle a little book, a candle, and then collected ſome dry leaves, and made a fire, and threw in perfumes. After which, having uttered certain words of invocation, &c. he finally exclaimed, "All powerful Zatanai! two of thy children wiſh to enjoy the ſweets of repoſe in one of the ſcenes of delight, which thou in thy magnificence doſt beſtow. In thy name may the earth open to grant them entrance."

On a ſudden, the earth opened, and Habed almoſt fainted, but the magician preſented an eſſence to his noſtrils, which re-animated his frame. Then giving him his hand, he conducted him to a grotto, which appeared in the boſom of the earth. The candle which the magician held, illuminated their way through the labyrinths they had to paſs, till they came to an extended lawn, beneath a ſerene and lovely ſky, where fertility was announced by tall and beautiful plants, which ſpread their foliage around, and by numberleſs gentle rivulets which watered their roots. Every point preſented a proſpect of delight. On every ſide, animals were feeding; in all parts birds of beautiful plumage were flying. "And how do you like this ſpot," ſays Maugraby to the Prince. "It is beautiful, indeed," anſwered Habed. "Well," ſaid the magician, "be but diſcreet, and you ſhall ſhare it with me, and what you have ſeen is far inferior to what is to come." At this moment a palace became viſible, of a grandeur and magnificence not eaſily deſcribed; "and to whom do you think," cried Maugraby, "that palace belongs?" "To you, without doubt." "It does," ſays Maugraby, and it ſhall be yours, if your behaviour ſhall pleaſe me. Perhaps you think, my child, that you will find this palace full of people. On the contrary, as ſoon as I foreſaw that you were to come here, I baniſhed every one, that you might not have a ſingle flatterer. But you will want nothing; I am of myſelf able to ſupply all you may require, and

aſſure yourſelf that no domeſtics could ſerve you half ſo well."

It is impoſſible to repreſent the ideas which crouded in Habed's mind, from this ſtrange mixture of rigour, of careſſes, of promiſes, and threats. Every thing was new to him; overcome by fear, rather than influenced by any other motive, he diſſembled, as well as he could, his perplexity, which would have continued longer, if they had not at this moment arrived at the ſolitary but ſplendid palace of Maugraby.

The building combined whatever was grand, ſimple, and magnificent; this, however, did but little attach the curioſity of a Prince accuſtomed to ſuch objects. He was rather aſtoniſhed to find the gates open, and without a guard. From one ſplendid apartment to another the magician led Habed to a pavillion, whoſe four angles were adorned by four fountains clearer than chryſtal.

A ſtream of water roſe from a tablet of jaſper, in the centre of the pavillion, loſing itſelf gradually in the baſon prepared to receive it. A gate of correſpondent altitude ſo admitted the light of the ſun through the ſtream which the fountain projected, as to form a perpetual rain-bow.

Around the apartment were ſuperb ſophas; from four immenſe luſtres were ſuſpended cages of golden network, filled with birds, which aſtoniſhed by their beauty, their variety, and their warbling, and which diverted themſelves on the flowers and ſhrubs, which adorned their habitations.

"This, my child," ſaid Maugraby, "is to be your ſtudy; if you ſhall prefer it; but here you are maſter, and may ſelect as you think proper. Repoſe on one of theſe ſophas; you require reſt; I go to prepare your repaſt. I leave you for a moment." Saying this, Maugraby retired, and Habed remained ſtretched on a ſopha, and would have ſlept, if the ſweet melody of the birds which hailed the ſetting ſun, had not arreſted his attention. His new maſter ſoon entered, with a baſket of luſcious fruits. Again he retired; "now," ſaid he, as ſpeedily returning, "your bath is ready;" he then led him to an adjoining ſaloon, where he enjoyed the luxury of the bath, moderately heated, and amidſt the fragrance of innumerable perfumes.

When he left the bath, Maugraby was ready to adorn his perſon with the richeſt and moſt coſtly robes. "If you were at Thedmar," ſaid he, "this care would be entruſted to a ſlave; but the attention and hand of a father is endued with more and greater virtue.

"Let us now, my child, paſs to the apartment where you are to ſup." After decorating and perfuming his perſon, he then conducted him to a room, which a hundred lights illuminated, from immenſe luſtres, where he made him recline on a voluptuous ſopha. "I would now," ſays he, "have you take ſome reſt; I go to prepare our repaſt; I have already collected ſuch things as are neceſſary. I am an expeditious cook, which you ſhall ſoon learn to be." Habed was more and more aſtoniſhed

at what he beheld; but fatigue, and the effects of the bath, diſpoſed him to ſleep. Whilſt he ſlept, a table was ſpread before him with exquiſite delicacies; fowl, fiſh, rice, and at hand a ſide board of delicious fruits, preſerves, and wines. Maugraby awoke him, with, "Come, Habed, it is time to eat." His hoſt ſat oppoſite to him, and ſerved him with unceaſing attention, always ſaying ſomething that was pleaſant to him in the moſt agreeable manner.

This change in his tone powerfully affected the young Prince. He preſently elevated his eyes to look at his countenance; the change here was ſtill more agreeable; he ſaw before him a venerable old man, from whoſe eyes beamed a lively fire, and whoſe features were otherwiſe impreſſing. "Ah!" ſaid Habid, by an emotion he could not reſiſt, "you cannot ſurely be that blind, old fellow who carried me away, changed me into a mule, and beat me?" "Yes, my child; I am ſtill blind and ſtill ugly in the ſight of thoſe whom I regard with an evil eye; but to an obedient ſon like you, I ſhall be always what now I ſeem. You now ſee in me your true parent." The language which then darted from the eyes of Maugraby, cauſed Habed not to heſitate in his reply. "Oh! certainly," ſaid he, "you are my father. At this expreſſion, the magician roſe and embraced him with tranſport. "There," he exclaimed, "you ſpoke as became you. Come, enter the apartment where you are to ſleep. I look to you for the charming conſolation of my age, and I ſhall not die without leaving an heir behind me,

whoſe power ſhall ſurpaſs that of all the monarchs upon earth." Maugraby then ſeized the Prince's hand, and conducted him to his chamber, where a ſumptuous bed was prepared for him. "Now take your reſt," ſaid he; "in the morning you ſhall ſee around my domains, and we will conſult on the modes of your inſtruction." The young Syrian Prince, unaccuſtomed to wine, ſlept profoundly; at ſunriſe his hoſt, with careful attention, came to open his curtains.

"Ariſe, my ſon," he cried; "the fairneſs of the morning invites you to walk; we muſt not ſuffer it to paſs away unenjoyed. Come, let us each take a bow and arrows; we ſhould both know how to uſe them." Saying this, Maugraby helped Habed to put on a dreſs which was convenient for walking and for the chace. They went forth. The ſky was clear as poſſible; a long chain of uniting mountains bounded the horizon; the ſun ſeemed to animate without ſcorching, and there was juſt motion enough in the air to render it agreeable. "It is neceſſary," cried Maugraby, "that you ſhould know in what part of the globe you are. This plain is on all ſides bounded by the tops of Mount Atlas, and it was once barren and unhabitable. When I firſt attempted to make it fertile, it contained nothing but ſands, covered with thick vapours, and deſtitute of every ſpecies of vegetable; not a ſingle reptile or ſolitary plant. The winds tyrannized here, and kept the ſands in conſtant motion; the climate was intolerable; not a ſingle drop of water; nor could all the powers on

earth here form a ſettlement; but to thoſe who, like you and me, have, from the moment of our nativity, been ſubject to that great Power who regulates the bounty of univerſal nature, nothing is impoſſible. By his aid, I ſoon produced vallies, eminent above all others for their fertility, and cauſed to ſpring from the earth the ſtreams neceſſary to water them. The ſame aſſiſtance enabled me to obtain all thoſe various delights which we ſhall hereafter enjoy."

Whilſt Maugraby thus engaged the attention of his young pupil, they found themſelves on the margin of a clear and charming river, which ſeemed to abound in fiſh. An antelope was ſporting; an arrow from the hand of Maugraby, with the ſlighteſt movement, ſtretched him on the turf. Habed felt a ſpirit of emulation; he ſaw a kid bounding towards a thicket; he took his aim; the wounded animal faultered and fell. "It is well," cried the magician. At this moment he pierced a fiſh, which juſt raiſed its head above the water. Habed plunged in, and brought it to ſhore. "Let us leave," ſaid he to the Prince, "our game here; we will take it on our return; beſides, it would only embarraſs us in our walks. I am this day about to ſhew you one of thoſe things which principally contribute to our comfort; it is our farm-yard. As I am frequently obliged to be abſent, you will here find in abundance whatever you may want, when your ſtudies ſhall prevent you from taking the pleaſures of the chace. This ſhall be our amuſement this morning; we ſhall often walk together, and we muſt contrive to have always ſome

new object." Saying this, the inſinuating magician conducted him to an aviary, in the midſt of a grove formed by trees of all ſpecies, and where the mixture of flowers and plants produced a charming effect. The aviary was an hundred feet ſquare; it was made of network of gold, ſo delicately fine, that it was only viſible on very near approach.

Thoſe plants and ſhrubs were ſelected for the ornament of this ſpot, whoſe produce was ſuitable to the birds of every quarter of the world. A ſtream of water roſe in the center, which again fell into a large baſon, from whence it divided itſelf into a number of ſmaller rivulets through every part of the place. By means of this conſtant moiſture, and beneath a beautiful ſky, the earth of itſelf produced all that was lovely, and all that was uſeful to its winged inhabitants.

The magician ſaw with ſecret ſatisfaction, the effect which this ſpectacle produced in the boſom of the youth. It was neceſſary to efface whatever of his recollection remained, that he might the more eaſily be inclined and ſubmiſſive to the pernicious purpoſes of the magician.

By an emotion of youth, Habed climbed a lofty cedar after the neſt of a dove; he took the young ones in his boſom, and came down highly delighted. If he could have done this at Thedmar, his tranſport would have been exceſſive; but in ſpite of all his careſſes, the Prince felt a conſtant reſerve towards Maugraby.

"You are ſoon ſatisfied," cried the magician, "or you might eaſily have taken more. From the top of the cedar you might have ſeen the palace, which is at no great diſtance. Do you then carry the pigeons. In the mean time, I ſhall go and take our game, and ſhall ſoon come home to prepare our repaſt."

Habed remained alone, and began to reflect. But the path to the palace was on each ſide, adorned by the moſt beautiful trees of ſpecies unknown to him, the fruit of which he gathered, and found them delicious. He came at length to the pavillion of fountains, and laid down his burden. He found here a dreſs as rich as it was elegant; he laid aſide his own and took it. The magician entered. "My child," ſaid he, "I ſhould have been here to aſſiſt you in dreſſing." Habed bluſhed, but he could not yet enjoy in his heart, which ſtill yearned for his parents, the careſſes laviſhed upon him.

The magician perceived fruit on the table. "Ah!" ſaid he, "I preſume you have eaten ſome." The Prince again bluſhed. "Do not ſuppoſe," ſaid Maugraby, "that I mean to reproach you; you are my child; all that I have here is your's. I am not one of thoſe parents who deny their children innocent enjoyments; here you are as much maſter as myſelf; but hear me, Habed, I deſire you not to eat of that fruit; it will take away your appetite; ſeat yourſelf on that ſopha; amuſe yourſelf with liſtening to the birds; I haſten to prepare the meat you have waited for too long." All this time, the

youth was penſive, conſtrained, and thoughtful; but he amuſed himſelf with the birds. In half an hour the table was ſerved; the fiſh, the antelope, the kid, the doves, all were delicious.

The magician was ſo attentive, ſo tender, ſo inſinuating, that the charm of his converſation, and his manners, began to impreſs the innocent youth who had fallen into his ſnares. The Prince was inclined now to think that Maugraby might in reality be his father, and before the end of the entertainment he drank his health, by the name of father; "but," ſaid he, "is not Elmencour ſtill my mother?" "She was no more than thy nurſe," anſwered the magician, "but I will not have you ſpeak of theſe people, who, in ſpite of yourſelf, gave you to the care of an old dotard, who taught you nothing but follies, and kept you in ridiculous reſtraint.

My dear child, I love you far better than the two who pretend to be your father and mother. To me their perfidy and ingratitude has been inconceivable. I heaped kindneſs upon them; in return they three times attempted my life. You yourſelf would be enraged at them, if I were to tell you every particular." Specious as was the talk of Maugraby, plauſible his arguments, and affectionate his manner, the Prince felt his heart ſealed up; he fixed his eyes on the ground, and ſhed tears.

The artful magician ſaw this, and felt the neceſſity of removing the ideas which promoted them. The means he employed was a draught of exquiſite

and delicious wine; it had its effect, and the youth fell aſleep on the ſopha.

When the Prince was ſufficiently recovered, they went out to walk. The menagerie of animals, domeſtic and wild, both kinds approached the magician, and fawned at his feet. "You ſee," ſaid Maugraby, "the privilege of a man properly inſtructed. Every object in nature is obedient to his voice. Your former inſtructor, with his white beard, would have been torn by the dog at his gate, in ſpite of his being able to repeat the whole of the Koran. I can teach you a ſingle word, which will cauſe the loftieſt of trees to bow before you."

In the afternoon they retired to the library. There Habed was ſhewn in what manner he was uſefully to employ his leiſure. From the ſcience of muſic to that of aſtrology, and the occult arts, there was nothing which the immenſe collection before him did not preſent him with the means of acquiring.

"What is man without ſcience," ſaid the magician. "In ſtrength and cunning he is beneath the animals, and the ſimple advantage he poſſeſſes is that of language. Here you are to commence your ſtudies; all I have collected, and all that I know, is at your ſervice; and when I ſhall be ſatisfied with your progreſs, I ſhall tell you where you are to end."

"Science is not ſo difficult to acquire as many may imagine, when the elements are made plain and ſimple. In the preſent inſtance, an unqualified ſubmiſſion to your inſtructor is required; nature is only

inexplicable to thoſe who do not, as we do, poſſeſs the key of her ſecrets."

The maſter and his pupil then agreed on the diſcipline to be purſued, and in what manner the hours were to be divided; and in both parts the application and aſſiduity were unremitted. Of the unſuſpecting Prince, the curioſity was ardent, and the perſeverance untired. With reſpect to philoſophy, in particular, his progreſs was incredible. Maugraby felicitated himſelf in having at length found a ſubject for all his ſchemes. But it was neceſſary to check the ardent genius of Habed, that it might ſtill remain inferior to his own, and he often called him away for this very reaſon from his ſtudies, that his progreſs might not be too rapid and too ſucceſsful.

"Come," ſaid the magician to him one morning, "let us go and viſit the ſtables." Habed was aſtoniſhed to find a ſtud of horſes more numerous and more valuable than he had ever ſeen in the palace of Thedmer. "Perhaps," ſaid he to the Prince, "you will like to exerciſe one of thoſe; you have only to make your choice; I will accompany you." The Prince choſe one, and both ſoon made their departure on horſeback.

For the three laſt years at Thedmer the Prince had been accuſtomed to ride, which he did with firmneſs and with grace. His preſent tutor taught him to manage his ſteed by a ſingle word of command.

The next morning Habed roſe, and began to regulate his day according to the directions he had received. He commenced with mathematics and aſtronomy,

and proceeded to muſic. He then went to the chace, and choſe rather to procure game than to again rob the birds of their young offspring. Indeed the employments of the young Prince were ſo various, his curioſity excited by ſuch a multitude of objects, that if any impreſſion remained of what he had been fond of at Thedmer, they became more and more faint and weak.

Still nature refuſed any emotions of tenderneſs in his heart to the aſſiduity of the magician; yet, on reflection he could not help feeling ſome gratitude for his conſtant and uninterrupted attentions. The only means of teſtifying his gratitude was, by a particular and obedient ſubmiſſion to the plan which had been pointed out to him.

One morning, Habed opened his eyes to the firſt beams of day which the ſongs of the birds celebrated. His artful inſtructor helped him, with the interruption of many careſſes, to dreſs, to which Habed replying as was ſuitable, afterwards reſumed his ordinary employment.

The youth was eager and anxious to prove what progreſs he had made. In ſhooting the arrow from the bow, he was certain of his mark. If he mounted on horſeback, he was able to manage the moſt ſpirited courſer; to turn abrupt when at full ſpeed, and to cut an apple in two with his ſcymetar. Two months paſſed, and Maugraby ſaid not a word of departing. The moment at length approached, when he was to put an end to his great enterpriſe.

A circumſtance occurred, which obliged him to be anxious to put his pupil in a proper ſituation to be offered as a victim on the ſpot where the guiltieſt of beings received the tribute of his impious worſhippers. This tribute was the ſouls of thoſe who had been ſeduced from the worſhip of God and the protection of Mahomet.

The temple where this homage was offered and received, is beneath the ſea which waſhes the coaſt of Tunis. The entrance to it was through nine gates, at each of which was a ladder of four hundred feet in deſcent. All the magicians to whom acceſs at theſe nine gates is open, are obliged to appear there at ſtated intervals; each entered at his own particular gate: but Maugraby had acceſs to them all. Here it is that Zatania, or his repreſentative, holds a Council with his dependants, contriving by what means more evil may be introduced upon earth, under the ſemblance of good.

It was at the foot of this horrid throne that the young and undeſigning Habed was to be preſented; here unknowingly to make a ſacrifice of all virtue; here to renounce the divine law; and here to become a blind inſtrument of the moſt cruel and deteſtable tyranny, under the pretence of making advances to more light and greater happineſs.

But it was eſſential to paſs by the houſe of Daniel to arrive at the throne of Zatania; and to penetrate thus far, it was neceſſary to know the twelve firſt books of the forty which are termed the gates of the occult ſciences. Theſe twelve firſt teach the art of

enchantment; the ſecret of deſtroying and counteracting which is depoſited in the thirteenth alone, which may be diſcovered by thoſe who, abandoned to the intereſt of their maſter, ſometimes do evil, and ſometimes ſeeming good; but to theſe the means of making this diſcovery muſt be particularly pointed out by their maſter. But the magician was ſoon obliged to undertake a long journey; he was to go to ſo great a diſtance, that he could not poſſibly watch over the enchantments of his manſion, and yet it was neceſſary that he ſhould depart in ſecurity. Every thing exiſted by his power, and was ſubmiſſive to his will, and Habed appeared moſt of all ſo; His candour and his ignorance ſeemed to preponderate beyond his intelligence or his genius. It is true that he ſeemed to make ſome progreſs towards the knowledge of enchantments, but how could he apply this knowledge in a place where every thing was enchanted?

"My dear child," ſaid he, "I am about to leave you for a period which is uncertain even to myſelf; but my tenderneſs inclines me to ſay that it ſhall not be for too long a term. Wherever I may be, I ſhall think conſtantly of you. Always have in mind the advice which my affection has given you, that affection as jealous as it is ſtrong; remember that this can never ſupport any appearance of diſobedience. Enjoy all around you as you have hitherto done; you do not yet know all the reſources of the place in which you are; that which you have not yet ſeen is perhaps more curious than what you have ſeen already. But I leave it to chance to point them out to you,

that your walks may be more and more intereſting. Hitherto, my child, I have reſtrained you when you ſeemed to apply too rigorouſly; but your conſtitution is ſtrengthened, and I wiſh you hereafter to redouble your ſtudies. When I ſhall return, I will introduce you to a place, the gates of which ſcience will expand to you. Let us go to the library, and I will put the keys into your hand: on that ſhelf you behold forty volumes; I recommend the twelve firſt to your attention; you muſt be as familiar with them as if you had compoſed them yourſelf: they will teach you a multitude of ſecrets, to the knowledge of which it is neceſſary that you arrive by your own exertions; but I inſiſt upon it, and you muſt give me your word, that you will make no application of them."

Habed promiſed all that was required of him, and the magician left him, after tenderly embracing him. Soon afterwards a ſlight tremor of the earth was perceptible, ſatisfying every one ſooner than Habed that his tutor was doing violence to that element. Behold then the Syrian Prince left to himſelf; but in being commanded to ſtudy, he had the beſt means given him of avoiding the diſguſt of ſolitude.

He took down the firſt of the twelve books: at firſt, he was perplexed; but he ſoon found that his philoſophical knowledge enabled him to proceed, and his repeated efforts were crowned with ſucceſs. The more he laboured, the more eaſy was his progreſs, and that which an ordinary man would have purſued for a whole year, he accompliſhed in a few

days. Having paſſed through the twelve books, he came to the thirteenth, impatient to increaſe the ſtore of his knowledge; but he found himſelf unable to maſter a ſingle line; nor did his former arguments in the ſmalleſt degree avail him. He at length called to mind, that when purſuing his ſtudies under his former inſtructor, he was adviſed not to perplex his brains, but to addreſs himſelf to the great Prophet, to pray him to expand his ſpirit, and then to apply all his abilities. He had never failed to follow his inſtructor's advice, and this advice always had ſucceeded.

During Habed's reſidence with the magician, all his religious ideas had been diſſipated by the converſation, the behaviour, and the artifice of his companion. A fortunate incident had induced the young Prince to recur to his former practice. He remembered the form of prayer which the Chiek had pointed out to him, and he repeated it from the bottom of his heart. It was then about the hour of repoſe; he reclined on his pillow, and ſlept profoundly. Whilſt he ſlept, a ſpirit appeared to him in human ſhape. "My child," ſaid the phantom, in a gentle tone, "The mode you purſue will never lead you to the explanation of the book before you; this is its key: the firſt line, read from left to right, will preſent you with theſe words: "This firſt chapter was compoſed in the third moon of the month Niſan." This preſents you with ſome meaning, but not with the real one. Proceed to count the letters which compoſe this ſentence; the number will correſpond with the line

you want to find; arrange them, and you will obtain the explanation of the whole chapter, which contains as many lines as the firſt line does letters. Obſerve the ſame method in all the remaining chapters, and your end will be obtained; your knowledge of this will afterwards become uſeful. When your labour ſhall have finiſhed, go to the magician's apartment—There you will perceive a ſtatue of white marble; ſtrike it on the left cheek, ſaying, "do your duty for the child of this houſe; it will move from its place; the wall will open behind it, and you will ſee what it is neceſſary you ſhould know."

After attentively liſtening to this long diſcourſe, Habed found himſelf awake; he could ſleep no more. He haſtened to the library, and there found his book; he inſtantaneouſly applied himſelf with ſuch earneſtneſs and ſuch ſucceſs, that before the day was far advanced, he perceived that he had attained all that he wanted. One chapter in the book before him had more than the reſt faſcinated his attention; it was one which taught him to know, whether under the form of any animal, an human being was concealed. This compelled the Prince of Syria to reflect on the multitude of tame and ſavage animals he had beheld in the menagerie. "Ah!" he exclaimed, "perhaps theſe lions and tygers who have noticed me may be human beings like myſelf; I will endeavour to make them articulate; for this, I find, is the teſt. This is not indeed contained in the twelve books; the ſecrets of which I am command-

ed not to uſe; but I think it of more importance to obey the benevolent power which has directed me to viſit the chamber of the magician."

He then roſe, and taking with him a light, with ſome perfumes, approached the apartment of his dangerous maſter; he ſaw the ſtatue, behind which a door opened. This led to a room filled with parrots, jays, magpies, &c. all of which in different tones began to exclaim, "Who is there?" They then mixed in a loud, ſtrange, unintelligible jargon. "Surely," ſaid Habed, "no enchanted mortal is here; theſe birds all of them ſpeak?" He then diſcerned upon the top of a pole, a large macaw, ſecured by a chain of ſteel; this bird alone was ſilent; the young Prince drew near, and thus addreſſed it: "Why art thou chained?" ſaid he; "Is it that thou art miſchievous?" The bird, with a ſorrowful air, inclined its head. "Speak, I conjure thee; art thou, in this form, a human being?" The bird again bowed its head, and ſeemed by its countenance to implore compaſſion. "I know," reſumed Habed, "that I am not ſent here in vain; Mahomet, whoſe ſlave I am, would not deceive me." "Mahomet! Mahomet! Mahomet!" exclaimed all the birds, beating their wings, the macaw louder than the reſt; "This is, indeed, ſurpriſing!" cried the Prince; but I muſt ſee whether this bird be not a man; bird, let me take three feathers from thy head." The bird inſtantly permitted him. Habed placed the three feathers in his boſom; he lighted his taper, kindled the perfumes, and threw the feathers into

them; he then cried, "If thou art a human being, I enable thee to ſpeak." "Alas! I am one," anſwered the macaw, in a melancholy tone, "and full of guilt; ſince in concert with Maugraby, that child of the evil one, I have been criminally connected; happy indeed am I now rendered, ſince the Deity has pitied us, and Mahomet has ſent us a friend."

Three times again did the name of Mahomet echo through the apartment. "Say then," returned the Prince, "Since thou art a human being, can I reſtore thee to thy form?" "Thou canſt," ſaid the macaw, "Since by the will of Heaven thou prevaileſt againſt the magician; my own will, in conjunction with that of my enemy, hath here confined me; thou muſt be entirely maſter of his power, before I can reſume my ſhape. Servant of the Prophet, knoweſt thou where thou art? How haſt thou penetrated thus far, and accompliſhed this miracle in my behalf?" The Prince, in few words, told his ſtory, and related the particulars of his dream. "Myſterious Providence!" replied the bird, "haſt thou then ſelected one of the victims of this monſter, to accumulate thy vengeance upon him? My ſlavery, Prince, is of very long continuance; but the hope of ſeeing it one day at an end, has rendered it more ſupportable; here are ſome, more miſerable than myſelf; Heaven grant that theſe may ſtill remain ſufficient to aid you in removing our common chains. Haſten, my dear Prince, to prepare on the ſpot a ſlight repaſt; amongſt your other exerciſes

you have probably learnt to guide a chariot; I well know the artifices our common enemy employs to delude and detain his pretended pupils. Put the horſes to the chariot; take care to provide yourſelf with a phial of elixir; proceed to the foot of the mountain towards the Eaſt; there you will perceive a ſtatue of black marble; ſtrike this on the left cheek; it will remove from its place, and diſcover to you a trap door, which leads to a cavern, which, by means of your taper, you may deſcend; what you are next to do, may ſafely be left to your ſagacity and pity: you will, perhaps, be fotunate enough to preſerve the lives of a few miſerable wretches, whoſe fate you would ſoon have ſhared; and if but four ſhall ſurvive, you may deliver me, and conquer Maugraby."

Theſe laſt words ſtruck terror to the heart of Habed; but without giving himſelf time to reflect, he fled from the ſorrowful apartment, not without the tendereſt pity for the fate of the mackaw. He took with him the neceſſary drugs; the repaſt which had been enjoined, the aromatics which he wanted; he then haſtened to aſcend the chariot, which he found without the palace. All theſe, with the horſes, were obedient to his will, on his crying, "In the name of the maſter, and for the uſe of the child of this houſe." But in repeating theſe words, he could not help exclaiming in his heart, "Holy prophet! how infamous is this maſter, and of what a deteſted houſe am I now the child!" Theſe reflections, however, did but increaſe his alacrity to haſten to the place

which had been pointed out to him. It became him either to prevent the return of the magician, or to expect a vengeance, the bare idea of which filled him with horror. In a very ſhort ſpace of time, notwithſtanding the diſtance was conſiderable, Habed found himſelf at the foot of the mountain. He beheld the ſtatue; he ſtruck it on the cheek; it turned on its axis, and diſcovered a ſubterraneous entrance, to be deſcended by means of a ladder: he lighted his taper, and went down; in a moment he heard terrible ſhrieks and lamentations: he came to a large well, in which a number of bodies, ſome dead and ſome dying, were ſuſpended, with their heads downward. He drew up one; it was dead, its garments ragged, the whole a mere ſkeleton: he drew up a ſecond; this ſtill breathed; the young Prince pouring ſome elixir into its mouth, found with pleaſure that it revived. In going around the well, he diſcovered five which ſhewed more or leſs ſenſibility; he carried them one by one into the open air, placed them in the chariot, and returned to the palace: the effect of the elixir, the freſhneſs of the air, and the motion of the chariot, operated ſo happily upon them, that by the time they reached the gates, their natural vigour was reſtored; but they were extremely ſenſible of hunger, and their deliverer made them enter the ſaloon, whilſt he haſtened to relieve their neceſſity. When nature was ſatisfied, they accompanied Habed to the ſaloon of fountains; there, after cauſing them to change their damp and tattered garments, the Prince began to give vent to his curioſity. "How,"

ſaid he, "and for what reaſon have you been plunged in that execrable dungeon from which I have delivered you?" "Before we can ſatisfy you, you muſt inform us who you are, what is your buſineſs in this place, and what your connection with the odious character who here bears ſovereign ſway. We cannot give you our confidence, till we are well aſſured that this interval of eaſe will not be followed by tortures, ſtill more horrible than thoſe we have ſo long endured. You have ſnatched us from a ſituation in which, without being able to die, and partaking of ſomewhat betwixt life and inſenſibility, we ſuffered what was far worſe than death. May not this be an intoxicating dream, to which the magician has awakened us, in order to increaſe the weight of our future miſery; yet your countenance inſpires us with hope, and what you have done awakens our gratitude; but alas! we have to do with a magician who employs innumerable methods to delude and torment us. "He is my enemy," replied Habed, "no leſs than he is yours." Without heſitation, he conciſely related his own hiſtory, to the period when the myſterious dream had inſtructed him what part to act, and a human being, in the ſhape of a macaw, had entreated his aſſiſtance.

"Bleſſed be God, and Mahomet his prophet," returned the youth who had before ſpoken; "I ſee that a ray of the ſun of juſtice has penetrated the darkneſs in which the wickedneſs of this ſpot is enveloped. I perceive that the victim marked out, like us, by Maugraby, ſhall preſerve himſelf and us.—

Oh! that we might purge the earth of this monſter! To convince you with what ſincerity I ſpeak, I beg your attention to my hiſtory.

The Hiſtory of HALIADDIN, *Prince of* Perſia.

"BIRMINVANSHA, my father, loſing my grandfather in his early years, found himſelf, at the age of ſeventeen, on the throne of Perſia. Whilſt he was making the neceſſary preparations for his marriage with the daughter of the Sultan of Cardis, his Grand Vizir, who had privately fomented a rebellion, beſieged him in his palace, having previouſly corrupted his guards. My father, mounted on the beſt horſe in his ſtables, had barely time to reach the deſert without attendants. Taking it for granted that he ſhould be cloſely purſued, he ſpared not his horſe, but riding night and day, he at length came, exhauſted by fatigue, before a grotto, hollowed out of the rock. My father with difficulty diſmounted, and leading his horſe, entered the grotto, to ſhelter himſelf from the ſun.

"A man, in the dreſs of one of thoſe people who follow the caravans to Mecca, was there aſleep.—The noiſe of the horſe awoke him; he rubbed his eyes, and thus addreſſed my father:—"Thou who, like myſelf, art wandering in the deſert, where art thou going? You are fortunate in having found this ſpot; you appear fatigued, and in a circumference of twenty leagues I know no other aſylum." "I

am bound to no particular place," replied my father, who was under no apprehenſion of diſcovering himſelf to a man alone. "Yeſterday in the morning I was a King; my firſt Miniſter has robbed me of a crown, and I am anxious to ſave my life." "Here then you are ſafe," returned the pilgrim. "Yes," ſays my father, "I think I am, could I but procure ſome ſuſtenance for myſelf and my horſe."—"You ſhall not want that," replied the other; "I have here ſome rice and barley; I have bread, onions, dates, and a flaſk of excellent liquor. Repoſe yourſelf; I know a place where your horſe can feed; I will lead it there; I will bring back ſome water, and we will live as travellers ought."

My father having no better alternative, ſuffered the pilgrim to do as he pleaſed. He ſoon returned with the water; he went to a corner of the cave, and producing a bag, took from it ſome rice, cheeſe, ſome nuts, and all, indeed, that was neceſſary for a repaſt in a country where barrenneſs ſeemed to reign.

"You muſt relate to me your hiſtory," ſaid the pilgrim to my father; "I can give you ſome conſolation, for I have a mortal hatred of uſurpers. You are too young to have been enormouſly guilty; you have therefore been the victim of private ambition, and not of the public good." "You ſay right," anſwered my father. "I reigned but fifteen days; my Vizir, to whom my father had entruſted all the powers of his kingdom, availed himſelf of theſe to

uſurp my ſituation. He maſqued his ambitious views beneath the veil of hypocriſy."

"Hypocriſy, my Prince, is indeed an odious vice. May theſe eyes never behold the dome of the holy moſque, if I do not inſtruct you how to be avenged of that hypocrite." "And what means will you take," replied my farther? "Hear me, ſaid the pilgrim; "you ſhall return to your capital; let us change cloathes; you ſhall go to the Caravanſera at the entrance; but my horſe will diſcover me. Was not your horſe black? At this moment I wiſh it may be white, with a black mane and tail." "you wiſh it; but will that be enough?" "Oh! my Prince, you did not reign long enough to know what the will of a King can accompliſh; your will and mine now coincide. Your horſe is white. Let us go and ſee him." My father followed the pilgrim. He beheld a white horſe feeding near a fountain in a lawn, betwixt two ſteep rocks; he called his horſe in the manner he was accuſtomed to, and inſtantly the horſe came to him. "Pilgrim!" exclaimed my father, "you are not what you pretend to be. My father always favoured men like yourſelf, and it was my intention to have followed his example. Injured and abandoned as I am, I would not ſcruple to have recourſe to magic." "Prince, what is it a man would not do to be revenged on hypocriſy! It is a deteſtable character, and ſo oppoſite to mine, that wherever I have met with it, I have puniſhed it. You have ſome idea then of my power. Hear how I mean to exert it in

your behalf. Your enemies ſhall come, and entreat you to remount your throne, and you ſhall tread them under your feet." "And when may I look for the accompliſhment of your promiſe?" "Within three days," replied the pilgrim, "if I may look for a proper recompenſe; for whoever labours, expects his reward." "You ſhall command all my treaſures." "What," ſaid the other, "are treaſures to me, who require nothing but cheeſe and dried fruit? I am old; I want ſome ſupport and conſolation for my age. This I can only have in a ſon, which I can never expect; you may have ſixty wives, and expect from them a numerous progeny: let your firſt male child be my property; you will find that I ſhall not be in a hurry to rob you of him; but when he ſhall be able to paſs a few days in the deſert in my ſociety; he ſhall fare as you have done; he ſhall not die, but be the better for his viſit." My father remembered, that at the very moment of his flight, the Ambaſſador of the Cundie had agreed that the uſurper's ſon ſhould marry Laila, his maſter's daughter; For this lady my father felt the ſtrongeſt paſſion. What was a ſon, of whom he could know nothing, compared with a crown, and the delights of revenge! He accepted the terms. "Well then," ſaid the pilgrim, I will run every riſk to ſerve you, and lay aſide the thoughts of continuing my pilgrimage." In the morning we will leave this place; and that we may the better ſupport the fatigues of our journey, we will empty together a flaſk of the wine of Shiraz. The day glided agreeably away.

The pilgrim had a great deal of wit, and talked inceſſantly. In the evening, the cell was better furniſhed; the ſtones, which before ſerved as ſophas, were covered with moſs, and three lamps illuminated the place.

The pilgrim produced his bag of proviſions.—Birminvanſha looked for onions, &c. as at dinner, inſtead of which was a pheaſant, a partridge, and other cold things of exquiſite reliſh. "Our purveyor of this evening," obſerved the pilgrim, "is more liberal than that of the morning." He then helped himſelf and my father, who needed but little invitation, with a promptitude that can hardly be imagined. The bottle of Shiraz wine diſappeared, but another ſoon took its place, till ſleep overcame the Prince and his hoſt.

The riſing ſun compelled both to quit their places of repoſe. "Let us depart, my Prince," ſaid the pilgrim; "your horſe is ready; let us move towards your capital." "But will you go on foot?" "No; your horſe ſhall lend me his tail;" "You will be badly off." "Not ſo ill as you imagine. Come, horſe, make room for the ſervant of your maſter; Maugraby commands you." "Who is this Maugraby?" ſaid my father; "your ſervant here preſent; you have perhaps heard of me; and there are times when no one eſcapes calumny. But you ſhall ſoon ſee how I treat hypocrites. They muſt be obſtinate, indeed, to reſiſt my will." The horſe proceeded, and carried both like wind to the capital. In

the evening, my father and the pilgrim found themſelves at the gates about the time of reſt.

The pilgrim alighted, and like a groom, took the horſe by the bridle to lead him to the firſt caravanſera. The beauty of the horſe which my father rode made every one take him for ſome pilgrim of rank, concealed beneath an humble garb. The ſubtle Maugraby had prepared every thing for his refreſhment and repoſe. "Take your reſt," ſaid he to my father in the morning; "I muſt go to your palace, and through the town, to ſound the diſpoſition of the people; ſo as to form a judgement from what I ſee there doing, of what they mean to do." On his return, "what will you ſay," he cried, "to your fooliſh people. They are celebrating with feaſts, the marriage of the uſurper with the Princeſs Laila; they are thoughtleſs and happy, and have forgotten you. If we did not know their ignorance, we ſhould be inclined to revenge. But paſſion is an abſurd thing, and we cannot accuſe them of being hypocrites. I hate nothing like the maſk of wiſdom, and this evening I go to work for you; but you muſt confirm your promiſe, and renew your engagement with me." My father was thinking, with indignation, on ſeeing Laila, his beſt, his only love, in the arms of another, jealouſy and the thirſt of revenge alone occupied him.

"I know," ſaid he to Maugraby, "what you would have; you expect the firſt male child that I ſhall have by a lawful wife. I promiſe you I will give it; accept my horſe, if you pleaſe, as a pledge;

it is the only property which at preſent I poſſeſs." "Your horſe; it is well; I accept it. To-morrow I ſhall mount it to accompliſh what we propoſe. Let us firſt ſup and reſt, and nobody ſhall fare better than ourſelves." In the morning Maugraby mounted the horſe, and was abſent all the day; in the evening he returned. "I have good news," ſaid he to my father! "The King, his Vizirs, and Emirs, have diſtreſſing dreams, reproaching them with their falſehood and treachery, and phantoms appeared, threatening them horribly. This day they held a ſolemn divan, and you would have laughed to have heard them communicate their dreams. The uſurper, more ſubtle than the reſt, was more reſerved, but no one was more terrified. The news I bring is, that they have put an end to the rejoicing for the marriage of the uſurper, which you know ought to have continued for eight days. This is an introduction to a revolution; we muſt behave firmly, to make all theſe people return to their duty. To-morrow we will deliberate; the next day we will act.

The next day arrived; Maugraby was abſent as before, but in the evening returned, out of humour. "We have," ſays he, "to do with a ſtrange people. A bad night's reſt ſo operated upon them, as to incline them to return to their duty; a good one weakens their reſolutions. We muſt ſtrike hard to be ſure; and if you have any ſatisfaction in beholding your enemies ſuffer, you may ſoon enjoy it.

Sit behind that ſopha; my ſlaves have orders to aſſemble them before you. Attend to what paſſes.

He had hardly ſpoken, when an hideous black figure appeared. "Maſter," ſaid he, "the King is now gone to bed with a Circaſſian of exquiſite beauty, whom he purchaſed this morning. Your ſlaves have buried the female in ſleep, and brought away the King, who attends your pleaſure."

"Ilage Cadahe," ſaid Maugraby, "obſerve your part well; let this King enter, and place him on yon wooden ſeat. Light the fire, which you will want." The negro brought a brazier full of charcoal, which with his breath he blew into a bright flame. When the uſurper was ſeated, the black thus addreſſed him, in words of thunder: "Who art thou!" The guilty perſonage, thus interrogated in a menacing tone, took ſome time to recollect himſelf; at length, in an accent which beſpoke his terror, "Am I not," ſaid he, "the King of Perſia?" Thou King of Perſia! Slaves," ſaid the black to the four who carried the uſurper, "give an hundred blows on the feet to this ſlave of the father of Birminvanſha, who deluded his maſter by the moſt deteſtable hypocriſy, and who uſed the force of the ſtate confided to his care againſt the ſon of his benefactor. Such is the order of Nakarankir."

The wretched creature, whilſt ſuffering, ſcreamed in a tone that would have rouſed all the caravanſera, had not Maugraby ſhut up their ears. The negro replaced him in his ſeat. "This wretch would be King; let him have a ſceptre and a crown."

Theſe were accordingly placed on his head, but they were firſt heated in the fire. "Mercy, mercy, Nakarankir!" he exclaimed. "I reſign my throne; where is Birminvanſha, that he may reſume his power?" "Thou muſt ſeek him," ſaid the negro. "Cauſe all the Court to wear mourning, and let the whole kingdom do the ſame; ſeek every where for your Prince. When he ſhall appear, throw yourſelf, and do all your Court the ſame, at his feet, with your heads and feet bare."

"Remove but what I now ſuffer," cried the uſurper, "and I will do all that Nakarankir requires." "Let him be carried back," ſaid the negro. The four ſlaves obeyed him, and removed the man to his bed by the ſide of the Circaſſian, who wondered where he had ſo long been abſent, and what was the occaſion of the offenſive odor of fire ſhe perceived. When Maugraby was left alone with my father, he began to put the apartment in its former order. "I would have you ſenſible," he exclaimed, "in what manner I uſe my friends. If a Prince has been injured, I ſuffer not his Vizirs nor his Generals to taſte tranquillity; not one of your Court have I ſpared, but the ſon of the uſurper; he has behaved with becoming reverence to Laila, who has puniſhed him ſufficiently." The curioſity of my father here became exceſſive. "What then has Laila done," he cried, "to deſerve your applauſe?" "I have only heard this morning," anſwered the magician. "On the evening of the marriage, the young bridegroom haſtened to receive the embraces

of his wife. On his near approach, ſhe tore his face with her nails. "Vile ſlave!" ſhe exclaimed, "dareſt thou aſpire to the hand of the wife of thy maſter?" The tyrant's ſon, unlike his father, drew back in confuſion: he attempted no excuſe; but in an humble tone, "Madam," he cried, "I reſpect your indignation; ſuffer me only to ſleep at your feet. I ſubmit without murmur to what others would think too humiliating; but I fear my father, and would not raiſe againſt you ſo dangerous an enemy." "You have a generous ſoul," replied Laila; "we will exchange forgiveneſs, and compoſe ourſelves to ſleep." Every ſucceeding night has paſſed like this, and your bride ſtill merits your hand. To morrow your enemies meet in Council; I ſhall be with them, and will render you a faithful account; but the night is far advanced, and you are in need of repoſe."—My father complied; but as to Maugraby, he was up before day, and diſappeared from the Caravanſera before its gates were opened. This day he returned at an early hour. "Oh, Birminvanſha!" ſaid he, "how you would have been entertained, had you been preſent at the Divan! All the Miniſters and Courtiers, in utter conſternation, recounted their dreams to each other; Nakarankir was in every one's mouth, and they have in concert determined to comply with what they conceive to be Nakarankir's will. The King, they underſtood, was indiſpoſed; but they have commiſſioned three deputies to inform him, that he muſt ſeek every where for Birminvanſha, and reſtore him his crown. The Prince would

perhaps have given them but an uncivil reception, had he not been previouſly prepared for our purpoſe; but mark his diſſimulation. "I," ſays he, "have only taken the reins of Government, out of tender pity for the youth of Birminvanſha; it was always my intention to reſtore them as ſoon as his own years, aided by my inſtructions, ſhould qualify him to accept them. It is my will that mourning ſhould be worn by every one belonging to the palace, and that a ſtrict faſt ſhould be obſerved and continue till the King ſhall be found; that a reward ſhall be given to him who ſhall firſt diſcover where Birminvanſha is concealed. Inform the Divan, that my mourning ſhall be ſtricter than that of my ſubjects; that my hair and beard ſhall be ſhorn, till I ſhall obtain the happineſs of replacing your lawful ſovereign on his throne: in the mean time, I ſhall take no part in any buſineſs, but leave every thing to the conduct of Vizirs." "You ſee," ſaid Maugraby to my father, "the laſt effort of the uſurper's hypocriſy; you perceive how artfully he endeavoured to conceal the loſs of his hair and his beard. Oh! he is indeed a villain. But remain at eaſe; leave the people to act for themſelves; and when the proper period of the revolution ſhall arrive, they will wiſh and look for you with the extremeſt impatience. At this moment, when every eye ſhall impatiently deſire you, I ſhall give you your horſe, which is my pledge."

"My negro Cadahe ſhall then appear as your chief eunuch, and I will be your ſlave; wait but four days; I ſhall neglect nothing to promote your intereſt.

You will incur no danger of any kind, and your wife is in a ſtate of inviolable ſecurity."

My father left every thing to the conduct of Maugraby. On the fifth day, my father made his entrance on his horſe, to which the magician had reſtored his proper colour. Cadahe and Maugraby walked on either ſide with their hand reſting on his ſaddle. The firſt of the people who ſaw their King proſtrated themſelves at his feet; the croud preſently accumulated, and an univerſal cry reſounded of "Long live our Sovereign Birminvanſha." The tumult ſoon reached the gates of the palace, where the Divan was aſſembled, and the uſurper, at the head of his Vizirs, advanced with great humility to intreat my father again to reſume his authority. I forbear to particularize what followed! The marriage of my father with the faithful Laila; of the vengeance which he took on the uſurper and his party, not one of whom was ſpared, but the ſon of the tyrant; I proceed to ſpeak of Maugraby. When this great deteſter of hypocriſy had ſhed the blood of the criminals, and pretended to be quite at eaſe, concerning the tranquil ſituation of my father. "You are now," ſaid he, "firmly ſeated on your throne; you no longer require my aid; I leave you; but when you have a ſon, you muſt not fail to remember me. You muſt recollect that he is my property, and fairly due to me. Let him be the ſupport firſt of my old age, and afterwards of yours." Saying this, he made my father return him his horſe, and he departed. My father, fully occupied with the tumult

of buſineſs, and the rapid ſucceſſion of amuſements, had no time to reflect on what terms he had recovered his power, till the circumſtance of my birth impreſſed them but too ſtrongly on his mind. He has himſelf confeſſed that he ſhed many a bitter tear, when he found that the firſt fruit of his love for Laila was to be abandoned to Maugraby, whom he could not conſider but as a wicked and malignant being, notwithſtanding his exclamations againſt hypocriſy.

Whenever he took me in his arms, he wept inceſſantly. For a time my mother took them for tears of tenderneſs, but that they proceeded from ſorrow was ſoon too evident. "You weep over that child," ſaid ſhe; "but for what reaſon? He is lovely as the morning; the child of a King, and heir to a throne." "Let us not ſpeak of what he is heir to," ſaid my father; "the idea awakens my apprehenſions; I poſſeſs you, and I reign, doubtleſs two great bleſſings; but perhaps, they will coſt me too dear;" he then recited all that had happened. My mother was not ſo much terrified as my father expected. "Well," ſhe replied, "and Maugraby, when he has your ſon, will make him a magician like himſelf; and is that ſo great a calamity for a Prince? For my part, I ſhall be happy that the mind of my ſon is likely to be ſo accompliſhed."

My father was ſomewhat ſoothed by her obſervation, and continued to bring me up with the greateſt attention to my improvement; and they did not fail to inſtruct me in the particularities of my ſtory,

as ſoon as I was at an age to promiſe that I would keep the ſecret.

Yet could I never hear the name of Maugraby, without anguiſh of heart; but when I had reached the age of fourteen, the anxiety of my parents, and indeed my own terrors, began to wear away, till one day my father's head groom came to tell him of a horſe, ſo ſpirited and beautiful, that he was deſirous to purchaſe him. My father had a great paſſion for horſes, "Where is this horſe?" ſaid he. "Sir," ſaid he, "as I was paſſing the grand reſervoir, I perceived a man leading a horſe of the pureſt white, but whoſe mane and tail were black, and who had a black circle round his eyes. I diſmounted from that which I rode, to obſerve more nearly the charming beaſt; I expreſſed a deſire to mount him, which his owner readily granted, and never, Sire, did I ſee an animal ſo ſtrong, ſo ſpirited, and yet ſo obedient to command. I wanted to buy him; I was told he was not to be ſold. "It is for the King," I replied. "If ſo," ſaid he, "the King ſhall have him," and he is now, Sir, waiting without, with his horſe." I was with my father when the groom told his ſtory. I was very anxious to ſee the horſe; but my father, ſtruck with what he had heard, had no doubt but Maugraby was come to bring back his pledge. He took me by the hand, and led me to my mother. "My Laila," ſaid he, "the hour of trial is come; Maugraby has not forgotten us; he comes to demand our child, and to refuſe him would involve us in unheard-of troubles." "Let us then

admit him," ſaid Laila; "I fear not magicians; my nurſe was ſuppoſed to be one; ſhe never did me harm; and yet my mother's ſlaves uſed to tell ſtrange things of her. When he comes, I will ſpeak to him." Maugraby was introduced; his demeanour was full of reſpect. My father returned his ſalute as courteouſly as he could, but not without ſome conſtraint.

"Aſtrologer or magician, whichever you may be," ſaid Laila, "you have taken our child under your protection; you have promiſed to be to him as a ſecond father; you have long neglected him, but he is now of a proper age to receive inſtructions. You will find him, I believe, properly prepared, and we truſt that you will every day have reaſon to commend our aſſiduity. I have always loved men of ſcience; to praiſe your attentions, and to mark his progreſs, I ſhall frequently viſit you."

"I am not come," ſays Maugraby, "here to ſuperintend this boy's education; I come to claim him as my own, and not to attend upon him as the child of another. I think there is nothing but ingratitude and treachery in the world, and people ſeem to think they are diſcharged of all claims upon them, if they do but heap upon their benefactor, empty titles and honied words." Saying this, he took me by the hand. I attempted to retire; my mother, full of grief, ſeized my robe; it remained in her hands. I found myſelf transformed into a greyhound, and in that form leaped through the window; Maugraby was preſently behind me in the fields; he had a whip

in his hand, with which he beat me moſt unmercifully. I am unable to ſay how the time paſſed during this period of my ſuffering; all I know is, that exhauſted by famine, and by thirſt, in the extremeſt pain from my blows, I fell at length into that fountain which you ſaw at the foot of the mountain, and I ſtained it with the blood which ran from me.

In a moment, the freſhneſs of the ſpring re-animated my body, and I found myſelf reſtored to my former ſhape. It is needleſs to repeat the invectives which he heaped upon my parents, as well as the inſinuating kindneſs he diſplayed, after bringing me here, to induce me entirely to forget all the world, and give myſelf up without reſerve to him. You have made mention of his ſubtleties; theſe, doubtleſs, he varies according to circumſtances. I began at length to be reconciled to my ſituation; when he ordered me to ſtudy thoſe books, the knowledge of which you have acquired, and I found that I was purſuing ſtudies which promiſed to be profitable. I eagerly looked for his return, that he might perceive how perfectly I had maſtered the twelve firſt books, and that indeed they contained nothing which I was not able ſucceſsfully to apply. Suddenly he appeared; I advanced to him with confidence, to ſhew him proofs of my progreſs. He received me with a blow. "Blockhead!" he exclaimed, "who, left to himſelf, can do nothing! Do you ſuppoſe I can follow you up and down as a ſchoolmaſter." He gave me a ſecond blow. "I am come," ſaid he, "for a very ſhort time; if when I return again I am not

better ſatisfied with your progreſs, expect the ſevereſt chaſtiſement." Saying this, he entered his palace, pretended to look for ſomething which he wanted, and making me a ſign, as of taking leave, ſuddenly vaniſhed from my ſight. I threw myſelf on my bed and wept; I thought of my father and mother, and anxiouſly longed to enjoy their careſſes. My former ſtudies returned to my mind; by theſe I was enabled to change myſelf into a bird; I reſolved to become an eagle. "Thus," ſaid I, "I ſhall eſcape the obſervation of ſportſmen, and need not deſcend but for food. I will go to the capital of Perſia; in the night I will enter my father's palace; in the morning I will ſhew myſelf on the terrace; in my beak I will have my name, written on the bark of a tree." I paſſed the night meditating on my plan; I roſe with the ſun; I wrote on a piece of bark, *I am the unfortunate Halaladdin, Prince of Perſia.* I then prepared for my transformation, chuſing rather to remain a bird all my life, than be ſubject to the brutal treatment of the magician. The charm operated upon me; I became an eagle. Full of joy and hope, I placed my billet in my beak, and took my flight. At this moment I perceived myſelf held violently from behind; it was the magician: he coolly took the writing from my beak, and read "*the unfortunate Halaladdin.*" "Unfortunate, indeed!" he exclaimed; "but, like thy parents, it is with reſpect to thy ignorance of all ſenſibility, gratitude, and virtue. Thou art become a bird; but birds of prey do not enter my aviary; I muſt find thee thy place."

I was more dead than alive; nor did I recover my recollection, but to find that I was ſuſpended by the feet amongſt the dying and the dead in the place where you found us.

The effect which the tale of the Prince of Perſia produced on the heart of Habed, may eaſily be imagined; but he moderated his feelings, and compoſed his countenance. He then addreſſed himſelf to another partner in affliction, demanding the particulars of his ſtory. This youth, who ſeemed to be about nineteen, thus began:

The Hiſtory of YAMALLADDIN, *Prince of Katay.*

MY grandfather was a barber in the city of Shiraz, and lived comfortably by his employment, for he was induſtrious, and he had wit; he had much more genius than is uſually found in perſons of his condition. A ſkilful aſtrologer, who lived in the neighbourhood, frequently came to our houſe; he once happened to ſee his wife taking her veil in haſte to leave the houſe. "Where are you going?" ſaid he. "To our friend the barber's wife, who is in labour." "When you return," ſaid he, "take care to inform me of the child's name, his father's, his mother's, his grandfather's, and his grandmother's. We are never conſulted but about the nativity of the great, as if they alone were of importance to the world. Our friend the barber has ſometimes

a happy vein of genius, and who knows but he may have a child beyond the ordinary caſt." The woman promiſed to do as ſhe was ordered. "My grandmother was happily delivered of a ſon, named Schaſkar, and our neighbour told her huſband all he deſired. The aſtrologer began to make his calculation. My father was born under the planet Il-Marlik, at the period of its greateſt ſplendor: in weighing alſo the letters which compoſed the ſeveral names before him, he pronounced that the child would be a Prince, and his brilliant ſtar ſeemed to overſpread the great and extenſive empire of China; but at the ſame time obſtacles and difficulties were menaced in his progreſs to his exalted fortunes. "I have remarked," ſaid the aſtrologer, "that our neighbour's child will one day be promoted to an eminent ſtation. Let us go, and congratulate his father and mother."

My grandfather was much elated by what his neighbour told him: he and my grandmother beſtowed every poſſible attention on their ſon's education, in which they were aided by the aſtrologer. At the age of ſixteen, there was not a young man in Shiraz who was ſo well accompliſhed, or ſo generally propoſed as an object of imitation to others; add to this, his perſon was good, his countenance impreſſive, and his manners agreeable.

One day, on his going to the bath, he found himſelf the firſt perſon there. After paſſing the ſaloon, where he left his cloaths, he came to the ſecond apartment; but though he walked ſteadily along, his feet ſlipped from beneath him, on a ſquare of

highly poliſhed marble. He endeavoured to recover himſelf; but at this moment, the marble roſe from its place, a vapour diffuſed itſelf around, and a genie, in a human ſhape, appeared before Schaſkar.

"Let the idle," ſaid the genie, "indulge themſelves in the bath; do you depart for China. Haſten towards the great wall; you will find a caravan to Aſtracan; join yourſelf to this; go and reſume your dreſs; you will find in it a ſum of money, which as often as you ſhall want, it will be renewed. When you ſhall be at the foot of the great mountain, you will receive other aſſiſtance; but let no one know of your departure."

My father reſumed his dreſs, and in it found a purſe containing two hundred pieces of gold. He placed twenty beneath his mother's pillow; he then left the city, and meeting a man who was driving camels, he purchaſed one, and made all poſſible expedition towards Aſtracan. The caravan arrived, and he joined himſelf to it. He was determined not to leave it; but on the morning of the day when they preſumed on reaching the great wall, he fell into a profound ſleep. His camel wandered from the reſt, without being perceived, and when he awoke, he found himſelf alone in a deſert. He urged on his beaſt, hoping to overtake his companions; but on the approach of night, the ſtars informed him that he was purſuing a courſe directly oppoſite; he again turned back, and was the whole of the night endeavouring to recover his former track. The morning came; hardly did he ſuffer his camel to repoſe, or to

eat the ſmall pittance of provender which remained, when at length purſuing his rout, he found himſelf at the foot of a lofty mountain, in a ſpot where all paſſage was impoſſible. Oppreſſed with fatigue himſelf, he alſo found his beaſt unable longer to ſupport him; he was on the very brink of deſpair, when he perceived a derviſe advancing from a tuft of trees, with a book in his hand. His hopes were elevated at the ſight; he diſmounted from his camel, and ran to meet the holy man.

"Reverend father," he cried, "I am a Perſian; by profeſſion a merchant, and have loſt my caravan, which was bound for China. Tell me whether I am near the gate which is on the ſide of Grand Tartary?" "You are five days journey from it," replied the derviſe, "or more; for you cannot follow the direction of the wall; you will be obliged to get into the road again, to avoid the marſhes both to the right and left; beſides, have you any paſſport?" "No," replied my father. "Then you will not be ſuffered to paſs; no ſtranger is admitted into China, except ſuch as attach themſelves to the caravans, and have regular paſſports. But there is a remedy for all things; come to my cell, where you will find a clear ſpring, and convenient paſture for your beaſt. Here I am doing penance; you ſhall open your heart to me, and perhaps we may in conjunction contrive ſome means of overcoming your preſent embarraſſment." My father followed the derviſe, leading his camel by its bridle. They came to the cell; it was a grotto, to which an arbour

gave admittance. "You want ſome nouriſhment," ſaid the derviſe. "I have here ſome goats milk, a little honeycomb, which I found yeſterday in a tree, and ſome dried fruit." Saying this, he produced them on a ſmooth ſtone, which ſerved as a table.

Inclined as my father was to ſuppoſe that his ſtars had a little miſled him, he was very thankful for this comfortable aſſiſtance. He ate and drank, whilſt the derviſe looſened the camel's bridle, that he might feed without reſtraint. On his return, "you have but a ſcanty entertainment," ſaid he. "You are doubtleſs accuſtomed to more ſplendid tables. The dignity of your mien announces you a perſon of ſuperior birth." "Indeed I am not," ſaid my father, whoſe character was ingenuous as poſſible. "Your behaviour impreſſes me ſo favourably, and inſpires me with ſo much confidence, that I ſhall have no ſcruple in relating to you my hiſtory. In me you perceive what aſtrologers call a child of the ſtars; according to their calculations, mine promiſe me a crown. If I had not met with you, perhaps to-morrow I ſhould have encountered that crown, which Mahomet promiſes to true Muſſulmen, who meet death with fortitude. My name is Schaſkar, and my father is a barber of Shiraz." My father having mentioned his name, concealed no circumſtance of his ſtory, ſpeaking even of his purſe, in which he had found two hundred ſequins; this he produced upon the table. "In coming thus far," ſaid he, "I have ſpent more than four hundred ſequins, but

when I riſe in the morning I always find my purſe repleniſhed."

The derviſe liſtened to my father in ſilent attention. "I know that purſe," he exclaimed: "I know from whom it comes, and it informs me that I have to fulfill towards you more than ordinary duties. You have frankly told me your hiſtory, it is but right that you ſhould know mine. You relieve me from great perplexity. There is always ſome obſcurity in the orders which we receive; ſo I was commanded to come in the habit of a derviſe near the wall of China, in a place far remote from the uſual roads. I was here four days, ill-cloathed and worſe fed; I began to be weary of my ſituation; but I well knew that I was ſent here for ſome important purpoſe. It is in agitation to elect a ſovereign of Grand Katay, and you, O Schaſkar, muſt be the man."

Then the falſe derviſe took a ſmall wand from a bag hanging at his arm, which turning round with great rapidity, he exclaimed, "Megina, do your duty." Then a voice of the moſt delicate ſweetneſs was heard to reply, "what does my Lord, the powerful Maugraby, require of his ſervant?"—"When did I ſuffer you, little flatterer, to call me by my name?" anſwered the pretended derviſe. "You perceive that my gueſt is of the higheſt dignity; he has had but a ſorry repaſt, and is but ill at eaſe; aſſemble my ſlaves; haſte to prepare us a more convenient apartment; remember that my gueſt is a noble Perſian; let us have ſome wine of Shiraz."

The ſoft voice anſwered, "my Lord ſhall be obeyed." My father was aſtoniſhed; the falſe derviſe obſerved this. "My delicate ſervant has informed you of my name," ſaid he, "and I truſt to give you ſufficient reaſon never to forget it." Whilſt our dinner is making ready, I will endeavour to give a few lights concerning the deſtiny which awaits you, provided you do not ſcorn what is intended for you. Unfortunately men will ſometimes be blind and obſtinate, and by their weakneſs counteract the bleſſings of fortune. I give you warning, that you will have ſome ſacrifices to make; the ſceptre of great Katay is now vacant, by the death of him who held it; he has left no male heir; in the ſpace of five days a new Prince is to elected by a ceremony peculiar to the country. It depends on yourſelf to be monarch of Grand Katay, and huſband of the loveliеſt Princeſs of the globe, the only daughter of the deceaſed King; her charms and her accompliſhments exceed all the riches and ſplendour to be enjoyed with her. Pronounce but one word, and all is yours."

The effect which ſuch a declaration had upon my father may be eaſily imagined. From his childhood he had been accuſtomed to indulge ſentiments of ambition, and he ſaw himſelf on the point of attaining the object of all his wiſhes. "My Lord Maugraby," ſaid he to his hoſt, "I have not travelled through all theſe perils, to make a pauſe at the very foot of the wall of China, provided what is required of me be not a crime." "So far from a crime,"

replied Maugraby, "you will ſoon perceive that it is only a ſlight ſacrifice, a mere tribute of gratitude to him who will have done ſo much to ſerve you."

When Maugraby had finiſhed, a negro, of lofty ſtature, well dreſſed, and with a ſilver club in his hand, preſented himſelf. "My Lords," ſaid he, "all his ready." They roſe, and followed him.

They came to a pavilion, the outward furniture of which was of a beautiful ſilk; in the inſide, every thing was yet more elegant; over a fair graſſy turf a fountain divided itſelf into ſmall ſtreams, which watered innumerable flowers. The table was covered abundantly with diſhes of the higheſt flavour. Every thing was calculated to delight the eye and faſcinate the taſte, and the two gueſts were ſeated on ſophas of the moſt exquiſite ſoftneſs. At a ſignal given by the negro with his ſilver mace, four ſlaves appeared; two ſtood behind my father, two near the maſter of the feaſt. When the laſt ſervice was removed, Maugraby ſpoke to the negro. "Cadahe," ſaid he, "after our repaſt, as both I and my gueſt are travellers, the bath would refreſh us. Make ready a convenient one; let us this evening ſup better than we have dined, and deſire that Megina will have ſuch company as ſhall be agreeable to my gueſt."

The black retired; they both ſlept, and my father, about two hours afterwards, and without being able to reflect upon what had paſſed, was awoke by ſome noiſe. "Schaſkar," ſaid Maugraby, "the bath is ready; you will not have far to go to

it; it is at hand. They paſſed from the pavillion, where they were led to another illuminated by a number of lamps. In this place, two lions of marble poured from their throats, a ſtream of cold, and a ſtream of hot water. "Let us here undreſs," ſaid Maugraby. They did ſo, and entered the bath. Four young negreſſes entered with veſſels of coſtly aromatics; four white eunuchs ſucceeded to theſe, bringing with them dreſſes of the richeſt taſte and greateſt value. The falſe derviſe had aſſumed a more venerable appearance; he ſeemed more aged, but his long beard gave him an aſpect which inſpired eſteem. He ſmiled. "I perceive," ſaid he to my father, "that the bath has refreſhed you. Glad indeed am I, that I have been choſen the inſtrument of procuring you theſe little gratifications; It will be an happineſs to me to ſee you in purſuit of greater.—Perhaps you will like a little freſh air; behind this hill, there is a vale, where your camel is feeding; here your eye will be delighted with a variety of objects, and your ear pleaſed with the concert of birds; and every thing will appear to you as a place inſpiring confidence."

Whilſt he was thus ſpeaking, Maugraby imperceptibly conducted my father towards the valley. It was of no conſiderable extent, for a lofty rock terminated it; near at hand a glaſſy fountain, adorned by various marble ſtatues, was rendered ſtill more agreeable by convenient ſeats. A converſation commenced, in which Maugraby bore a principal part; he pointed out to my father, the agreeableneſs of his place of

retirement. "Obſerve," ſaid he, "this retreat; ever ſince I have been waiting for you, it has attracted my delight. If ever I ſhall be enabled here to fix my reſidence, be aſſured I ſhall never be inclined to quit it; here I ſhall build my houſe; it ſhall face the riſing ſun; I will a little ſeparate theſe ſhrubs, and diverſify them with others of more exquiſite perfume. Whilſt you are on a throne, ſurrounded by ſplendour and by flatterers, I ſhall be here amongſt my flocks, in the midſt of my books, and occupied in the admiration of nature's works. Yet I do not wiſh to inſpire you with diſguſt; the earth requires ſovereigns, and you are born to that ſtate. And moreover, you are young, and may pay with becoming grace, the debt you owe to ſociety. But at this moment, ſelf-love brings me back to myſelf; my labours have been of long continuance; I have exerted for others the powers I poſſeſs, and with this I have been ſatisfied; but I now languiſh for repoſe." "Can you not obtain this from the ſupernatural agents who ſeem devoted to you?" "O Schaſkar! You will ſoon find that nothing is to be obtained without making a ſacrifice; I ſhall be able to confine myſelf to this retreat as ſoon as I ſhall find and have formed another object, capable, like myſelf, of performing the duties expected from me; for this object I muſt have a child properly prepared, if I may ſo ſay, from the breaſt; educated in innocence, hardened by exerciſe to undergo the labours which man may expect, initiated in the various ſtudies, the reſult of my experience. He

muſt firſt of all be born under happy planets; theſe of itſelf are conditions difficult enough; but in addition to theſe, he muſt be the ſon of a King." Having ſaid this, the pretended ſolitary aroſe; he ſighed from the bottom of his heart. "My dear Schaſkar, we will reſume this ſubject again." My father blindly confided in all that Maugraby had ſaid; he really believed him to be an holy perſonage. In their walk round the valley, they at length came to a place whence the ſight of brilliant illuminations dazzled their ſight. "Brother," ſaid the falſe derviſe, "I have always accuſtomed myſelf to treat men according to their different ranks; you muſt here begin to accuſtom yourſelf to theſe luxuries, which will afterwards be familiar. In the ſpace of fifteen days, you will hear every tongue around you pronounce, "behold the King!" Every houſe into which you ſhall enter will be illuminated and perfumed. This evening you are going to ſup with women; you will ſee the moſt beautiful that Georgia produces. A beautiful woman is, indeed, a delightful object. I uſe them as flowers, which, though I love much, I leave beneath my feet. Thus they are perfectly unable to create any diſorder in my mind." As the darkneſs began to increaſe, the negro approached. Twenty flambeauxs preceded him. "My Lords," ſaid he, "Every thing is ready." They proceeded to a ſaloon, the magnificence of which filled my father with aſtoniſhment. Two ſophas were ſeen, the ſplendour of which was ineſtimable, and a female was ſeated on each. When

the maſter of the whole appeared, the women roſe. Maugraby haſtily advanced. "Ladies," ſaid he, "I introduce to you the Prince Schaſkar, a friend of mine, an acquaintance with whom you will eſteem an honour." My father deſcribed theſe women as not inferior to the Houris. Eighteen ſlaves of extraordinary beauty waited at table; twenty-ſeven more formed, in different ſituations, three different concerts. The air was rendered delicious by perfumes, and exquiſite liquors of all kinds covered the table.

Maugraby was tenderly attentive to his female, nor was my father leſs ſo to his. She ſaid but little, but ſhe drank freely of wine, and allowed him to do the ſame. My father forgot every thing which paſsed afterwards. Stupefied with the wine which he had drank, he did not awake till late the next morning, when he found himſelf ſtretched on the ſopha, where he had the evening before ſupped ſo magnificently; his hoſt ſeemed ſtill to ſleep; he accordingly roſe gently, to taſte the freſh air; but Maugraby was preſently by his ſide. "Young man," ſaid he, "you can be, I perceive, temperate in the company of women, and are a proper perſonage to marry the charming Princeſs of Katay. I will confeſs that it was my intention to make trial of you. Let us repeat our walk of yeſterday, and we will afterwards enter upon what it ſtill remains with us to perform."

My father's head was yet affected by the fumes of his ſupper, and the walk was perfectly agreeable to

him. They proceeded till they arrived at the fountain, where having ſeated themſelves, Maugraby renewed the converſation, which he brought ſoon to a deciſive iſſue. "Schaſkar, do you wiſh to proceed to Katay? You know that in five days the election will commence." "Excuſe my anſwer, my Lord. I know not how to paſs the wall; how many days journey I am from the capital of Katay; and how, being a ſtranger, I ſhall procure myſelf to be elected, when I ought to have all the great men of the country attached to my intereſt."

"The paſſage of the wall," anſwered the magician, by paths well known to me, is fifty leagues from this place; from thence to the capital of your kingdom is a few days journey; but if you will engage your word for what I require, you ſhall to-morrow find yourſelf in the ſpot where the election is to take place; to-morrow you ſhall inhabit a palace, and three days afterwards you will find yourſelf in the midſt of your competitors; and if you be not eminently diſtinguiſhed above them all, then am I not Maugraby, and will conſent to become your ſlave. This I ſwear by the ſovereign of Spirits, to whom every terreſtrial power is ſubject. But if I am inſtrumental in placing you on a throne, and in marrying you to one of the moſt charming Princeſſes in the world, I demand of you the firſt male child you ſhall have by this union; I have unveiled to you all my motives, and I give you my oath, by Mahomet, that I will be ingenuous in all I promiſe."

My father's faculties were ſtill clouded; beſides

that, he was not a little impreſſed by the converſations of Maugraby; nor was he, from the nature of his education, ſufficiently aware of the powers of magic; add to this, the deſire of a throne, which might be ſaid to be born with him, conſpired with every thing elſe, and he ſuffered his oath to eſcape him.

The eyes of Maugraby ſparkled with delight; he embraced my father; he called him ſovereign Prince of Katay; then turning to the valley before him, "Shall I then," he cried, "once more reviſit you, dear and beloved ſolitude, never again to leave you!" Juſt as he had finiſhed this exclamation, the negro appeared to inform them that breakfaſt was ready. "Cadahe," ſaid the magician, "I perceive that Megina takes proper care of us; haſten you to Nantaka; there prepare a palace for us; you may expect us in the evening." The negro inſtantly diſappeared. The two travellers ſat down to table. "What do you think of that ſopha?" ſaid Maugraby; will it not make us an eaſy and convenient carriage? I am diſpoſed to make the trial. He then drew out his wand, and turned it round on the extremity of his finger. "Megina," he cried, "be careful to do your duty."

In a moment, the ſopha moved from the pavilion, was elevated in the air, and paſſed the ſummit of the wall. My father ſlept, nor did he awake till rouſed by loud laughter. "Where do you think you are?" ſaid the magician. My father looked around, and ſaw himſelf in an apartment entirely

unknown to him. "Look through the caſement," ſaid Maugraby, "and ſee if you know the place before you." By the light of the moon, my father beheld a large ſquare, in which a multitude of people were enjoying the freſh air, beneath the ſhade of trees. "You are at home, Schaſkar; the palace in which you are is your own; the place before you is the grand ſquare of your metropolis; if any one ſhall oppoſe your election, leave their chaſtiſement to me. Let us ſup, and in the morning we will attend to the buſineſs before us."

My father roſe early, and found himſelf alone. Looking from his window, he ſaw a croud engaged in ceremonies perfectly new to him; full of ſolicitude, he anxiouſly expected the return of his guide, who at length appeared. Maugraby pretended to be fatigued. "Nothing," ſaid he, "is to be accompliſhed without labour; how wonderful are the reſources of cunning, diſſimulation, and avarice! a ſtrong party is formed; to-morrow, ſolemn ſacrifices will be held to Dagon and his ſon; on the following day the flight of the bird reſting on the head of the Grand Vizir, is expected to determine the future King."

"What bird is that?" ſaid my father. "It is a peacock," anſwered Maugraby; whom, ſince the death of the late King, the prieſts of Dagon have endeavoured to make forget his natural tameneſs; they lately in private deſtroyed his mate, becauſe he was not ſuited to their purpoſe. Night and day do theſe honeſt people make a duty of guarding their

bird. You may depend upon it that their vigilance ſhall ſtill be eluded, or I am not Maugraby; I will amply avenge Dagon and his ſon. To-morrow, my Prince, you ſhall viſit the temple. Dagon muſt not be accuſed of ſelecting an individual utterly unknown to him. There you will meet the Princes of Coica, Tonquin, and Cochinchina; but you ſhall be diſtinguiſhed above them all. Cadahe will take care that your dreſs and retinue ſhall be correſponding to your views; I ſhall be better able to promote your intereſt elſewhere." Not to neglect the Counſels of his protector, my father, in the morning, was careful to viſit the temple of Dagon, where, it muſt be confeſſed, every eye was fixed upon him. The prieſts omitted nothing which might render their divinity conſpicuous; they ſacrificed bulls, heifers, ſheep, doves, and ſparrows; for each claſs of people was repreſented by each mode of ſacrifice. To obſerve the ſerioufneſs of thoſe who ſacrificed, and from liſtening to the votive prayers, which were offered to Dagon and his ſon, it was natural to conclude, that on theſe depended the choice of the monarch to be acknowledged on the morrow. Of this the people were perfectly convinced; but my father, who knew the ſecret, left the place in very ill humour at ſuch groſs hypocriſy. His pretended guide ſoon came to him. "You ſee," ſaid he, "how things are ſituated. To-morrow, how all theſe prieſts will be diſconcerted, at finding their bird has forgotten his leſſon! but whatever ſhall happen, do you, my Prince, continue firm; I ſhall be

at your ſide to defend you from any violence which may be offered, and the little Megina never will deſert you."

The moment of election arrived. A lofty altar was erected in the grand ſquare of Nantaki; on the ſteps of this, ſeats were placed to contain about a thouſand people, each ſtep forming a circle for the different claſſes. The Grand Vizir, and thoſe in his intereſt, the Princes, Emirs, with others of the higheſt rank, were ſtationed neareſt the altar. Whilſt the Miniſters of religion were employed in the performance of their particular offices. The peacock was in a cage of gold, covered with wreaths of flowers; he was guarded by the ruſtics who had brought him to the metropolis, and who now prepared to releaſe him from his captivity, whilſt the air was darkened with perfumes. In a few minutes, the ſound of the ſacred trumpets announced that Dagon and his ſon were about to make their election. The chief prieſt approached the cage, to give liberty to the peacock. No ſooner did the bird diſcover that he was free, than he darted againſt the principal Miniſter, wounded him with his beak; then flapped his wings, and roſe into the air. In a moment he deſcended, and making a circle, he hovered over thoſe who ſat on the firſt range of ſteps, as if deliberating about the choice he was to make. He did the ſame with reſpect to thoſe who ſat beneath, ſtill ſeeming to look for what he was unable to find. The people were in aſtoniſhment at the peacock's motions; the prieſts, the Miniſter who ſacrificed, and the Grand

Vizir were ſtill more diſquieted. They roſe from time to time in their places, and diſcovered by their behaviour, the extremeſt diſtreſs and amazement. My father was behind them all; but the peacock, after riſing to a certain height, began to make a circular flight about his head. The inferior Miniſters of the altar, who were placed to follow and obſerve the flight of the bird, endeavoured to divert him from his purpoſe, and cauſe him to reſt ſomewhere near the altar, but he diſregarded their endeavours, and becoming at once determined, alighted on my father's head, ſhook his wings, and ſpread the beautiful plumage of his tail. The populace ſhouted at the miracle; the prieſts of the ſacrifice, and the Vizirs cried out with horror. The ſervants and attendants exerted all their force to make the bird quit his hold; but he continued fixed to my father. Some one put off my father's hat, and the bird was then obliged to fall; he roſe again, nevertheleſs, and faſtened on his naked head; many raiſed their arms to remove him, and the people cried out, "This is the King appointed by Dagon." The prieſts of the ſacrifice, and the ſervants of the altar, diffuſed among the croud, cried out, "It is falſe, It is falſe." One of them advanced to my father, "you are here unknown to any one," ſaid he to him; "of what country in China are you?" "Of none," anſwered he; "I am a Perſian." Several of them exclaimed together, "a Perſian! a Perſian!" and the ſound given from one to the other ran through the multitude. "Here is ſome impoſture; Dagon

would never chuſe a ſtranger for our King!" the bird diſappeared, and my father having recovered his turban, Maugraby pointed out to him that the populace began to be riotous. "Let us retire to your palace," ſaid he; "the prieſts are enraged; you are evidently choſen by Dagon and his ſon, and by Dagon and his ſons you ſhall be King, or I am not Maugraby. They by whom you are oppoſed, are a falſe, mean, avaricious, hypocritical crew. Be not you, my dear King, for King you doubtleſs ſhall be, at all alarmed at what may happen to you; be ſatisfied that the event ſhall terminate in the diſcomfiture of your enemies."

My father remained in his palace; but in the courſe of the day he obſerved a multitude of people, who were wandering round his abode. In the morning, he perceived an armed troop advancing to inveſt his reſidence. A ſuperior officer of juſtice entered, and in a voice of thunder thus addreſſed him: "Vile ſtranger, and odious magician, thou art about to be plunged into a dungeon, where torments ſhall force thee to confeſs thy crimes." They then dragged him away. The occaſion of this proceeding was this: the ſacred miniſters, on entering the temple of Dagon at the uſual hour, found the idols of their Diety and his ſon overthrown, and broken in pieces. They ran in haſte to inform the Grand Vizir, who inſtantly aſſembled the Divan. There, after a recital of what had happened, the univerſal voice had imputed all to the Perſian, whoſe artifices had influenced the flight of the peacock, and

who having by magic obtained entrance into the temple, had added ſacrilege to his other impieties.

Without much deliberation, they reſolved to put the ſtranger into priſon, and the Vizir uſed every poſſible haſte ſo to expedite the proceedings, that he might be condemned to be burnt alive on the morrow. He was ſitting on his ſopha of ſtate, and ordered his pipe to be brought him. At this inſtant an officer handed him his pen and ink, to ſign the warrant for the execution of the ſtranger magician; he dipped the pen, and withdrew to ſign it, but the characters he made, inſtead of being black, appeared to be of the deepeſt red.

Terror overcame him; he by an involuntary motion, threw down what ſeemed the ink, but what in reality was blood. "Heavens!" he exclaimed, "this is another vile deed of the Perſian;" and he haſtened to change his blood-ſtained robe. The officer was ſtupified with amazement; ſtood with the paper and writing inſtruments in his hand, looking towards the apartment into which the Vizir entered. But without ſtopping, the Vizir returned to light his pipe; but this, with the table at which he ſat, and every thing elſe which had been before him, was totally vaniſhed. The officer was ſtill ſtanding in the room, with the bloody paper in his hand. "Slave," cried the Vizir, "caſt theſe execrable things into the fire." The man was about to depart. "Stop," ſaid the Vizir; "where is the table and my pipe?" "I know not," ſaid the man. "Where then are my deſks, the ſopha, and the footſtool?" "Indeed

I know not," anſwered the ſlave, " but I tremble with horror." " Oh, Dagon! cried the Vizir, " may thy power protect us. I am going to repoſe; direct the divan to aſſemble early in this place to-morrow; command all the ſacred Miniſters particularly to be preſent; we are in an extraordinary and perilous predicament." Whilſt the Vizir was thus agitated, my father was comfortably accommodated at his expence. The keeper of the priſon had thrown him on a bed of ſtraw in a dungeon in a remote corner of the priſon; a block of wood ſerved him as a table, on which was a morſel of mouldy bread, and an earthen veſſel of water. But the priſoner, on entering the apartment, had already ſupped; he therefore threw himſelf down on the ſtraw, and ſlept. When he awoke, he found himſelf on the Vizir's ſopha of ſtate; a canopy, richly embroidered, was above his head, and beneath him was a footſtool, covered with the richeſt carpeting. Before him was a pipe on a table, inlaid with ſaphire; a perfumer's pot of gold was at his ſide, which reſted on a Chineſe Pagod, of the height of about eight inches.

The Pagod ſpoke to him: " Prince," it ſaid, " do you not remember me; I am Megina, the little ſervant of Maugraby, your friend. They have put you in priſon, and I am ſent to conſole you, and give you the uſe of the furniture of the Vizir, your determined enemy. Uſe your pipe, it is filled with opium, and the moſt delicious of all that the Bramins on the banks of the Ganges prepare; it has the fa-

culty of inſpiring the moſt charming dreams. I am authorized to offer you the choice of all that is in his power to beſtow, without excepting his women." My father thanked the Pagod. "Your maſter," ſaid he, "intends for me a charming wife, who already poſſeſſes my heart. But inform me for what imputed crime I am thrown into priſon?" "My maſter," it replied, "to terrify your enemies, has broken in pieces the idols of the country. This is imputed to you. To-morrow they would burn you alive, were it not for the interpoſition of my maſter. Do not forget this when you ſhall be King. The utmoſt evil they can do to you, is the impriſonment you now ſuffer; but you will want nothing; for I attend your commands. Your confinement will be of very ſhort continuance; for this evening we ſhall exchange this place for your palace." My father, on hearing this, was comforted; but he wiſhed to make ſome inquiries concerning Maugraby. "I am commanded," replied ſhe, "to pleaſe you in every thing; but I am ſo young, that doubtleſs my maſter is better known to you than to me. I dearly love him, for I am his property; he treats me kindly, and this is all I can tell you. My father could not help ſuſpecting that the Pagod knew more than it choſe to communicate.

Maugraby, in all the different appearances he had aſſumed, excited in him ſomething like diſtruſt; but he had but one ſtep more to make to aſcend a throne, and obtain poſſeſſion of the loveliеſt Princeſs in the world: temptation enough for the ſon of a barber,

no more than eighteen years old. I have heard him relate, in the preſence of my grandfather, what great ſtruggles he had with himſelf. He ſpoke no more to the Pagod, which, however, in the evening, aſked him to take it into his hand, and wiſh to be in his own houſe. He did ſo, and inſtantaneouſly my father was removed to his own bed, in which he enjoyed a profound ſleep. It was mid-day, when Maugraby appeared at his ſide.

" I come," ſaid he, to inform you of what has paſſed in the divan, and of the reſolutions they have taken. The keeper of the priſon appeared, to inform them of two wonderful circumſtances, of which he adduced many witneſſes. In the morning, when he viſited your apartment, to bring you your bread and water, he examined the dungeon for you in vain; he ſaw nothing but an open ſtable, in which thirty men, like ſo many aſſes, were tied to an empty manger, and were ſleeping on dirty ſtraw. The jailor could not, without extreme difficulty, awake them; when he accompliſhed this, then roſe from the ſtraw the thirty men who had been placed as guards over your palace." " Ah!" exclaimed the Vizir to the chief prieſt, " you do not believe the effects of magic; you impute every extraordinary incident to the myſterious operations of nature; but for my part, I think this Perſian the cauſe of all our calamities. He has corrupted your peacock; he has broken in pieces your deities; removed a guard of ſoldiers from one extremity of this city to the other; has eſcaped from a dungeon; has robbed me of my

ſopha of ſtate; has transformed our ſoldiers into aſſes, and in all probability will change us into bears." "But what are we to do?" interrupted the prieſt." "We muſt conſider," ſaid the Vizir. "I find in turning over our archives, that formerly our country was deſolated by an enchanter. The means then applied will be ſpecified, without doubt, in your volumes or in ours. I am induced to believe that no deity has in this caſe interfered; for would a deity condeſcend to ſteal a pipe; it is the deed of ſome impious magician. This is what I adviſe." The great prieſt engaged to employ the ſacred college to ſearch their archives; after which the divan broke up. This, my Prince, is what your enemies propoſe to do. You have nothing to fear, for all their ſchemes ſhall prove abortive, before they ſhall be able to put any thing into execution. Be not ſurpriſed at my leaving you abruptly; I ſhall be employed the whole night in watching over your ſafety."

Maugraby kept his word. As ſoon as the Vizirs were in bed, the ſpirits, ſubject to the magician's power, tranſported them to the higheſt point of Mount Caucaſus. There they were placed oppoſite to each other, naked and tied to ſtakes. There was juſt light enough for them to ſee each other, their diſmal ſituation, and danger of death. As ſoon as they were rouſed to a due ſenſe of their torments, Maugraby appeared in the midſt of them, in a terrific form. "Wretches, he cried, "Know ye not me; I am Bil-il-Saram, ſon of Dagon, your god.

You then," ſaid he, addreſſing the Prime Vizir, " are ambitious of being King, and you others would ſhare with him the authority and riches of the throne. You have refuſed the monarch of our appointment; we have broken the images of my father and myſelf; and we mean to remove ourſelves from the people, whom your wiles have ſeduced. Here continue, till your ambition and your avarice ſhall be more cold." He then diſappeared, leaving them the victims of remorſe and terror. Within a ſhort interval, the magician tranſported the chief Prieſt and the principal miniſters of religion to the midſt of the parching ſands of Lybia. There, in like manner, they were placed naked, bound, expoſed to the ſcorching beams of the ſun, where they muſt ſpeedily have periſhed, had not the powers of nature been counteracted; but they were ſo circumſtanced, as to endure, without being deprived of life, torments the moſt exquiſite that can be imagined. Maugraby appeared to them as he had to the Vizirs. " Baſe ſervants of our altars," he cried, " ye who enrich yourſelves from ſacrifices offered to us, who being the inſtruments of our will, dare to diſobey us. Hypocrites and villains, I will raze our temples to the ground, if henceforth ye preſume to contradict our pleaſure, or oppoſe the choice which we have made."

When Maugraby had puniſhed as he thought fit thoſe whom he wanted to bend to his purpoſe; when the viſion, under impreſſion of which theſe things were done, diſappeared, all were again carried to their beds; though they ſeemed not to have left theſe,

they retained a ſtrong memory of their ſufferings. They then were plunged in a profound ſleep, and when they roſe, were ſufficiently reſtored to meet and ſeverally to communicate the terrific ſcenes they had beheld, and torments they had felt. After a long deliberation it was determined, that the chief Prieſt ſhould thus addreſs the Divan:

"Potentates, Princes, and Emirs, who compoſe this aſſembly, we have done wrong in rejecting the ſtranger, whom our gods have appointed to reign over us. They have diſcovered their diſpleaſure, in overturning their proper altars, in individual and fearful communications to us, and in menacing future dangers to all our nations. Let us no longer delay our ſubmiſſion to their will; let us not dare to provoke their farther vengeance; but let us ſeek the ſtranger they intend to be our King, and the huſband whom fate has deſtined for the daughter of our ancient ſovereign." The moment he had finiſhed, news was brought that the holy peacock was viſible over the houſe of my father, round which he was flying.

The people viewed the prodigy in amazement, and were beginning to ſhew marks of their diſpleaſure, when the Divan approached, in ſolemn proceſſion, bringing the ſcepter and the crown to their future King. I need not particularize the coronation, the marriage ceremony, and other leſs important incidents; but it is neceſſary you ſhould know, that when all theſe were at an end, Maugraby diſap-

peared, after firſt reminding my father of their mutual engagement.

My mother was become pregnant, and was afterwards delivered of me; and I am informed, that at my birth my father wept bitterly over me, on remembering his obligation to Maugraby. Although the ſon of a barber, raiſed by proſperous events to the ſummit of fortune, he was not inſenſible of glory; he conducted wars with ſucceſsful wiſdom; he governed with juſtice, and was beloved by his ſubjects. When he beheld himſelf feared by his enemies, and reſpected in his dominions, he could not refuſe himſelf the pleaſure of having his father and mother near him. He accordingly ſent for them from Perſia. They were not unwilling to undertake ſo long a journey, for their friend the aſtrologer promiſed them the event would be fortunate. They arrived in proper time at Nantaka.

Nothing now could poſſibly have interrupted the felicity of my parents, if the memory of their engagements with Maugraby had not intervened. They had no child but myſelf; they ſaw themſelves in the enjoyment of unlimited power, almoſt adored, and in the poſſeſſion of what is eſteemed valuable on earth. I was now eight years old; my parents loved me ſo well, that their delight was to inſtruct me themſelves. I happened to be preſent with them, when my father related to his ancient friend the aſtrologer, who had accompanied my grandfather to China, on what terms Maugraby had placed him on the throne. "I perceive," ſaid my father, "that

I have been exceedingly raſh; but remember in what condition I found myſelf when I firſt met him near the wall of China. To enjoy the deſtiny which was promiſed me from my birth, it was neceſſary that I ſhould not go back; you yourſelf had adviſed me not to do this."

"Ah!" ſaid the aſtrologer, "it was then too late to have aſked my advice; you ſhould have come to me when the genie you ſaw at the bath told you to undertake your journey, and gave you the purſe. I ſhould then have examined, and conſequently have diſcovered from whom this fatal preſent came. My prediction concerning you was indiſputable, and it is but too certain you have fallen into a ſnare, laid for you by wicked and malignant ſpirits. But return me that purſe, which may reaſonably be ſuſpected; I will examine it by my art, and inform you how you may preſerve your child, if that ſuperior malignity, which I dread, has not taken care to render all my efforts ineffectual. Oh! Schaſkar, Schaſkar," ſaid the benevolent aſtrologer, "was it right to depart, without bidding adieu to your parents or to me, who loved you ſo well, to run unthinkingly in purſuit of a throne, for which you are likely to pay ſo dear!" At this diſcourſe my father wept abundantly; I threw myſelf into his arms, as if to ſoothe him, but my careſſes did but the more exaſperate his affliction. My mother came, and mingled her tears with ours. The aſtrologer ſaid all he could to calm their fears; and after having received the purſe, he haſtened to his ſtudy, in expectation of the favour-

able moment. But, alas! all was inauſpicious; all threatened the unhappy parents with ſtill greater affliction. "This Maugraby," ſaid he, on re-viſiting them, "is, of all magicians, the moſt powerful and the moſt malignant; it is to him that your ſon has been promiſed, in the name of Mahomet. It is impoſſible to violate the contract; and to exaſperate one ſo very powerful, may be attended with the moſt pernicious effects. You have ſeen in what manner he has treated your enemies; but ſtill you have it in your power to initiate your child in the rites of the Mahometan law, which you have not yet done, and to recommend him to the protection of the great prophet, who never will abandon his children." As my father reigned over idolators, I was circumciſed in ſecret by my grandfather, and our family became more compoſed.

I continued to advance in years, and all my relations redoubled their attentions to me. Availing myſelf of theſe advantages, I may ſay, without preſumption, that I gave them reaſon for the faireſt hopes. But time gradually deprived me of my inſtructors: at the age of twelve years I loſt my grandfather; the following year deprived me of my grandmother. At fourteen, Maugraby made his appearance. I cannot but acknowledge, that at the ſight of this monſter my heart grew cold with terror, which ſhewed itſelf in my behaviour; my father, more accuſtomed to diſguiſe his feelings, received him with every appearance of graciouſneſs. The barbarian ſeemed ſo well ſatisfied, that he heaped

careſſes both on my father and myſelf. He came on horſeback, and he led another, more beautiful than that on which he himſelf rode; this was for me. He treated me tenderly, and helped me to mount, which attention inſpired my parents with ſome confidence. They at length embraced me, and I departed. My guide went before me, and we left the city without ſpeaking a word. As ſoon as we came to a ſolitary place, ſuddenly my horſe ſlipped from me, and I came with ſome violence to the ground. Maugraby was before me, aſſuming ſuch a countenance as you have ſeen him wear when diſpleaſed. Terror overcame me, and I ſcreamed aloud; in return for which, he gave me a ſevere blow. "What do you cry for?" ſays he; "are you not circumciſed? what can you have to fear from me?" He then ſeized me by the throat, and hurried me along with him with inconceivable ſwiftneſs; nor did he ſtop till we came to the foot of the mountain, where he threw me into that water in which you alſo were immerſed. I was very much bruiſed and indiſpoſed, but he followed his uſual proceſs with me, and after my recovery removed me to this place. Not to enlarge too minutely on particulars, ſome days paſſed before he was able entirely to accompliſh my return to health and ſtrength. He ſlept by my ſide, watched over me, and ſoothed me with the greateſt apparent tenderneſs. I was at length ſo far the dupe of his hypocriſy, that I began to believe he had in reality no ſmall affection for me. After a certain interval, he informed me that I ſhould never

have experienced any other than the kindeſt treatment from him, had not my father, aſſiſted by an aſtrologer, done that with me which it was his buſineſs and duty to counteract.

"The ſon of a barber," he would ſay, "whom I made a King, has been ungrateful, ignorant, and raſh enough to oppoſe me, his benefactor! He would have deprived me of a ſon, whom it coſt me ſo much to obtain. You are indeed Yemaleddin, the ſon of the Princeſs of Katay, but you are not the ſon of a vile mechanic; no thanks to the planets, you are mine; and they who endeavoured to make you forfeit your claims to a condition ſuperior to that of Kings, ſhall dearly ſuffer for it."

Thus it was that he endeavoured to extinguiſh in my boſom the ſentiments of nature; for he found me entirely reſigned and ſubmiſſive to his will.—— When I got well, he made me acquainted with all the enchantments which you alſo beheld, and gave me the pretended privileges of a child of the houſe. When he thought me ſufficiently pliable, he put into my hands the books which he commanded you alſo to ſtudy, and I read them all with unceaſing ardour and new curioſity. The thirteenth volume to me ſeemed inexplicable; I abſolutely ceaſed to apply to it. When my maſter returned, he with a blow felled me to the ground.

"Diſobedient and ſtupid blockhead! thou art worthy to continue the grandſon of a barber." I roſe in confuſion and deſpair. Maugraby re-aſſumed an air of indifference, and leading me to his ſtudy,

again put into my hand the book I was unable to comprehend. "I cannot," ſaid he, "anſwer for my firſt emotions, when he whom it is my wiſh to form fails in what he owes to me and to himſelf. I am obliged to leave you for a month: I give you this book alone to be maſter of; you have every thing to hope, or every thing to fear, as you ſhall ſucceed." Saying this, he departed.

"Monſter of cruelty and injuſtice!" I exclaimed, when I thought myſelf alone, "thou ſhalt not find me at thy return, or I have read thy books in vain." I had only to repeat three words, which I well knew, to tranſport myſelf wherever I thought proper. I determined to leave this place, and put myſelf in the road to my father's dominions. Having made this reſolution, I went to the ſtable, and taking one of the beſt horſes, I made a circle round him, in the midſt of which were the characters I well remembered: then mounting him, and pronouncing the three words, I the next moment apparently found myſelf beyond the curſed limits I wiſhed to eſcape, and in the path I wanted; I ſeemed alſo to be proceeding with great ſwiftneſs. Night ſoon approached; I ſaw a houſe at a diſtance, and I quickened my pace to find there an aſylum. When I came near, I perceived only the ruins of a houſe; but a clear fountain roſe near it, and my horſe might feed in ſecurity in a ſmall field, the incloſure of which was yet ſtanding. I prepared to ſpend the night in a ſmall receſs of the ruinous building, and I indeed ſlept profoundly. What was my ſurpriſe

on waking, to find the retreat I had choſen, a vaulted dungeon, in which was no door. The light entered from a treble grated window above, which firſt enabled me to ſee the thick walls of my priſon. I was able to ſee nothing of what had the evening before attracted my notice, but the large moſſy ſtone on which my head reſted. I could alſo diſcern that my horſe was ſtill feeding where I had before turned him looſe. I ſhed tears; and overcome by the calls of hunger and thirſt, I abandoned myſelf to deſpair. I thought, that rather than periſh in this melancholy manner, it was better again to place myſelf in the power of the magician, whatever might happen to me. I made a circle round me on the ground; I formed the characters within it; I pronounced the words, which I remembered, and demanded to be removed to the place from whence I came. I had hardly finiſhed, when I found myſelf on the ſame horſe in the ſame circle from which I ſet out; this circle I was about to eraſe, when I ſaw the magician; the thunder darting at my head could not have terrified me more. "Do not," ſaid he, ironically, "deſtroy thy labours; they are ſolid; they have enabled you to ſee a large tract of country, and yet have you not ſtirred one foot from that circle; thou worthy grandſon of a miſerable barber; but there is vengeance of another nature due, and a ſacrifice to him whom I muſt have offended, in chooſing ſo contemptible a creature to be conſecrated to his uſe." Saying this, the monſter ſeized me by my hair, and hurried me away, without my being able to utter a

word. You know, my Prince, the reſt; I cannot tell for how long a period I have been expoſed to the deteſtable power of his enchantments.

As ſoon as Yamalladdin had finiſhed, he who was neareſt him thus began:

The Hiſtory of BAHA-ILDIN, *Prince of Senegal.*

I CAN perceive, my friends, that the misfortunes in which we all have been involved, bear a ſtrong ſimilitude to each other. My name is Baha-Ildin; I am ſon of the King of Senegal, a country ſituated betwixt Egypt and Ethiopia. My father, at the age of ſixteen, was married, in compliance with his parents, will, to the daughter of one of my uncles. She was not ſo old as he was; but he loved her with extraordinary fondneſs, and was tranſported at having obtained poſſeſſion of her hand. Soon after marriage, my mother became pregnant! as the time of her delivery approached, the torments ſhe ſuffered were inconceivable, and ſhe was reduced to the extremeſt danger. All the medical aſſiſtance of the country was applied, but in vain; all ſcience ſeemed to loſe its efficacy, and nature was gradually giving way. At the very moment when my mother's peril was firſt announced, a trader in jewels and the plumes of the oſtrich, who had obtained, by means of his merchandize, acceſs to the palace, began to enter into converſation with the women.

"There is," ſaye he, "but one man who can poſſibly help the Princeſs; it is a phyſician of Africa, whom I have known to perform wonders in ſimilar caſes; he lived once at Maſſer, where he enjoyed the higheſt reputation. He has an elixir, the virtue of which, as he aſſerts, nothing can reſiſt; it is ſuppoſed to have enabled him to attain the great age at which he is arrived; for he is no leſs than one hundred and fifty years old." The man's diſcourſe did not at firſt make any great impreſſion, but on his coming a ſecond time to the palace, as if in compaſſion to the ſuffering Princeſs, Ah!" he exclaimed, "if the African phyſician were not ſo old; that it were but poſſible to tranſport him here. As the danger became more and more alarming, the nurſe ventured to ſpeak of the African to the parents of the ſick lady, who mentioned it to the King, whoſe fondneſs for their daughter was unbounded.

They ſent for the man, and aſked him where this African was to be found. He told them his abode. "He is very near," he added; "but he is unable to move." A Vizir was ſent for him. He was the very image of imbecility. A man carried him on his ſhoulders, and he was placed, ſupported by pillows, near the bed of the ſick perſon. After feeling her pulſe, he exclaimed, "She is indeed young, but if ſhe be not immediately relieved, her death is inevitable." He then produced from his pocket a phial of this ſame boaſted elixir, which ſeemed to contain about twelve drops, "I have fled," ſays he, "from Maſſer, that they might not deprive me of theſe twelve drops of an elixir, extracted from the

ſubſtance of all the balſamics in nature. I cannot again make a circuit of the earth to collect them; It is to this I owe the duration of my life; all that I can do, therefore, is to divide them with the lady. Look at this phial; it is compoſed of one entire jewel, which yet is not worth a ſingle drop of the liquor it contains." He then, with a trembling hand, uncorked the phial, poured a drop into a ſpoon, and gave it himſelf to my mother. It was immediately perceptible that her ſtrength was reſtored, and her ſpirits revived. At the ſixth drop, her pains ceaſed, and ſhe was able to inform thoſe around, that ſhe was conſiderably better. The whole family were tranſported with ecſtaſy. "You have reſtored her to us!" they exclaimed. "Yes," ſaid the old African, "the lady will ſurvive." "Well, but," interrupted the King, "the child." "For the child I cannot anſwer," replied the pretended chymiſt; "you cannot deſire me to give up the remaining ſix drops. Would you wiſh me to give up my vital breath for a child, who does not yet enjoy it, and of whoſe ſex you are ignorant?" "Ah!" my good old man," reſumed the King, "grant us the child's life." "I will give it you," ſaid the other, "on theſe terms: you may have an heir every nine months; I am anxious of avoiding the miſery of dying childleſs: If your child be a male, he ſhall have the phial for a plaything, and he himſelf ſhall be mine. Pledge me your words to this." The Princeſs, whom the elixir had miraculouſly reſtored, was ſo delighted with the idea of ſee-

ing the child re-animated, whom ſhe had long conſidered as dead, prayed them to conſent to give the good man an heir. They did ſo, and my mother received the ſix remaining drops. In leſs than half an hour, without pain or ſufferings of any kind, ſhe was delivered of me. The old African took me in his arms, and tied by a ribband round my neck the phial whoſe contents had ſaved my life. "Give," ſaid he to the King, "your hand to Maugraby, with whom you have made a wiſe compact. It is not very likely that you will ſee me again; but educate our child with care, and as if you every day expected my return. I tell you before hand, that he will by no means be acceptable to me, unleſs he be obedient, wiſe, and well inſtructed. You ſee me prepared for whatever may happen, nor ſhall I be concerned even to die, ſince I am certain that I have diſpoſed of my elixir well." The odious hypocrite then entreated to be removed on the ſhoulders of a brawny Ethiopian, who, ſtrong as he was, trembled beneath the weight of the burden he bore. From that time, the African phyſician, as well as the dealer in jewels and feathers, were ſeen no more at Senegal. I grew tall; at ſix years, I was thought to be almoſt nine; at eleven, I learned robuſt exerciſes; and my memory and other faculties were moſt aſſiduouſly cultivated. On the death of my grandfather, my father ſucceeded in the Throne. The ſtory of Maugraby was hardly ever called to mind, but by ſome unaccountable incident or other. My nurſe only remembered his name, when a learn-

ed Arabian, who wanted to penetrate to the ſources of the Nile, ſtopped at my father's Court; he mentioned ſome very extraordinary things he had witneſſed in his travels; various diſcoveries which he himſelf had made, particularly in the branch of medicine. This naturally brought to mind the African phyſician, and the elixir which had ſaved my mother's life and my own. My mother, who was preſent, related that the owner of this potent elixir had given the laſt ſix remaining drops, to ſave her and her child from death, upon the extraordinary condition, that ſhe ſhould ſuffer the child to be his heir, and given to him. "We conſented," ſaid ſhe, "to indulge his fancy, not that it ſeemed any contemptible thing to be his heir, for if we might judge by a phial which he left us, of one entire diamond, his riches muſt be prodigious. Poor man," ſhe continued, "I ſhould doubt whether he lived till morning; for when with us, he ſeemed almoſt at the laſt gaſp, and probably he died from the want of his elixir."

I came in whilſt my mother was ſpeaking. "Baha-Ildin," ſaid ſhe, "go and bring the phial which the African phyſician left you, and aſk his name of your nurſe, for your father and I have forgotten it." I returned with the phial. "Madam," ſaid I, "my nurſe ſays that the name of the African phyſician was Maugraby." The Arabian had liſtened to my parents in profound attention; they had both obſerved ſome diſquietude in his looks; but when he heard the fatal name pronounced, "Juſt Heavens;"

he exclaimed, "Maugraby!" His manner diſconcerted my parents; "What," they cried, "can there be any thing in the name of that decrepit old man to alarm you ſo much?" "His decrepitude," anſwered the ſage, "impoſed upon you; it was his maſk to conceal his artifices. That wretch, accurſed in Heaven and on earth, is not dead, and probably at this moment there are no leſs than ten ſovereign Princes who look to him for their children. Doubtleſs, he has conducted them to the Houſe of Daniel of Tunis, one of whoſe principal Miniſters he is, and where he inſtructs them in his abominable arts. Tigers, crocodiles, and ſerpents, are not the moſt pernicious productions of Africa; theſe are the magicians, of which this Houſe of Daniel is the nurſe and ſanctuary: when will our Holy Prophet purge the earth of theſe monſters! Come to me, my child," ſaid the Arabian, and laying his hand on my head, "I put you," ſaid he, under the protection of Mahomet." My parents did not oppoſe this action of the Arabian; but they did not participate his warmth. The moment he was gone, the effect of his converſation no longer awakened their alarms. They did not think of magic, as the Arabian did, and they believed him too prepoſſeſſed againſt the African phyſician; neither were they favourably inclined towards the law of Mahomet, which as yet is unknown in Senegal; but which I ſwear, if I am fortunate enough to eſcape from this calamity, ſhall be there communicated. I have been formerly placed under the protection of Mahomet,

and I claim that protection from my inmoſt ſoul. I arrived, as it were, in the boſom of my father, to the age of fourteen; the period which I find our tyrant deems the proper one for his purpoſe. One day, whilſt I was playing, in the preſence of my father, Maugraby appeared moſt unexpectedly. His countenance was marked by the ſame wrinkles, beneath which he had before concealed himſelf; he ſupported himſelf on crutches, on which he moved with no ſmall vigour. "You ſee me," ſaid he, "contrary to all expectation; you ſee that I yet ſurvive." The firmneſs of both my parents forſook them, and the terrors which the Arabian had formerly communicated, again poſſeſſed them. They would have temporized with Maugraby, and would have had him continue in their palace; they would endeavour, they ſaid, to ſooth his years; he would every day ſee his heir; but they could not prevail on themſelves to part with their child. The eyes of the magician darted lightning; he threw his crutches at my father and mother, and I believed both of them killed. At this moment, my terror deprived me of all preſence of mind; but I inſtantly perceived that I fluttered round the room in the form of a butterfly, and that Maugraby, in a ſimilar ſhape, though ſmaller in bulk, was on my back. I flew through the window; my enemy ſtill adhering to me. Minute as I was, the ſufferings which he, pitylefs, inflicted on me, were ſevere indeed. He pinched, he wounded, he beat me; nor could any thing but his preternatural powers have retained any

life within me. We came at length to the fountain which you all have mentioned; I was plunged in it as you were; I became alſo the victim of his feigned compaſſion, and refined ſubtlety. I alſo was deſirous to eſcape his power; and to change myſelf into a bird, preſented itſelf to my fancy, as the moſt probable means of accompliſhing this. To riſe above the thick clouds with which this ſpot is bounded, I imagined the form of a wild gooſe the moſt favourable; but when I conceived I had got into the path I ſo ardently wiſhed, which led to my father's reſidence, I ſaw that an eagle was giving me chace. I roſe to the clouds to elude him, but he roſe yet higher; I darted to the earth, hoping to hide myſelf in the woods; but my enemy, with greater ſwiftneſs, arreſted my flight, and his talons pierced me to the very heart. I was then immediately removed to where his other victims lamented the cruel rage of Maugraby, and am here with the few who ſurvive. This is my hiſtory. "I truſt," ſaid the fourth, whom the Syrian Prince had delivered, "that we ſhall all yet live to have ample vengeance on our perſecutor. My grand father, on my mother's ſide, taught me never to deſpair, and when Maugraby plunged me in the pit where you found me, my laſt words were, thoſe of defiance and ſcorn."

The Hiſtory of BADVILDIN, *Prince of Tartary.*

IN the neighbourhood of Samarcand, there lived a woodman, whoſe name was Shamakda, and who had three children. His fortune conſiſted of a cottage, three aſſes, an ox, and two of the brawnieſt arms in Tartary.

Every morning his carols awakened the cock; he went with his aſſes to the foreſt, and came back to ſell his wood, before his companions had half finiſhed their taſks. Every body knew him, and would ſay when they ſaw him return, "There goes Shamakda;" and as he was a man of wit, numbers would buy his wood, to hear his pleaſantry.

Shamakda, on going one morning to the foreſt with his aſſes, found that the wood proper for his purpoſe ſeemed to elude his ſearch, and to recede farther and farther from the city. He came at length to ſome trees of extraordinary ſize, to fell which, ſeemed no eaſy taſk. "My companions," ſaid he, "waſte their time to ſpare their limbs; I will fell one of theſe huge trees and doubt not to find a foreſt in its branches." He then turned his beaſts to graze, put on his gloves, and beginning at the bottom of the tree, redoubled his blows, till the whole foreſt re-echoed the ſound.

On a ſudden, the trunk of the tree ſhook and opened, and a gate appeared of not leſs than twenty feet in height. A black gigantic figure came forth,

and with a loud voice cried, "Who is this that knocks at ſo early an hour, to diſturb my repoſe. I have not had half my ſleep." He then rubbed his eyes, as if to rouze himſelf.

The woodman, who was not a man to be eaſily alarmed, ſeriouſly looked upon the monſter in whoſe preſence he found himſelf. He conceived him to be a genie, a being whoſe diſpleaſure it was a point of prudence in him to avoid. To any one elſe, the figure of the giant would have been terrific enough; he was lofty as one of the towers of Bagdad, and the covering of his head looked like the minaret of the principal moſque of Maſſar. "Who art thou, and what wanteſt thou;" ſaid the giant to Shamakda, pretending not to have ſeen him. "Know you not that you are come at a moſt unſeaſonable hour to knock at people's doors." "My Lord," ſaid he, "I was not ſenſible of any error; if your Lordſhip will pleaſe to look at the Heavens, you will perceive that it is full day." "You fellows," ſaid the giant, "have no diſcretion. But let us ſee what it is you want." "My Lord," ſaid the other," I did not know that this was your palace, or that ſo great a Prince as you had no porter; I wanted to get a load of wood for my three aſſes." "What is this wood for?" "To bake bread for Princes like yourſelf." "What, have the bakers none prepared?" "I mean for to-morrow, my Lord."---- "What is to-morrow; to-morrow is made for ſuch people as you; thoſe of my rank think only of the preſent. And ſo you want wood; what for?

"To ſell, that I may have money to maintain my family." "And what family have you got? You ſeem of a poor idle race?" "Yes, my Lord, it is true we are very contemptible; but if I return not with a proper load to the city, I ſhall get no money, and without money, my family cannot be ſupported." "And why could you not ſay ſo, without making ſo much noiſe? If you want money, come along with me, and to get rid of ſo troubleſome a viſitor, I will furniſh you with a load." The giant entered into his cavern, and Shamakda followed him. The woodman found himſelf in a ſuperb ſaloon; it was of an oval form, ſupported on columns of jaſper, amongſt which were urns emblazoned with gold, and ſtatues of ſurprizing magnificence. As he followed the giant, the woodman paſſed from one grand apartment to another, till he came to a ſmall cabinet; here were lofty pyramids of purſes of a ſurprizing ſize and height. The giant opened one of them. "You want money," ſaid he, "I think?" "Yes," ſays the woodman; "but that is gold." "Gold or ſilver, what does that ſignify?" ſays the giant. "I know no difference. Make haſte, and take what you want, for I am ſleepy." Shamakda took, in a timid manner, a ſingle piece. "What," ſaid the black, "do you mean to take one by one, what is to load three aſſes? Make more haſte, blockhead." The woodman took five purſes, two of which, in his haſte, he let fall. "I ſhall periſh with your making me wait," cried the giant. Saying this, he ran, and got a ſack, which he filled,

with an air of chagrin. He took this up, and ran with it to the open air, with inconceivable quickneſs, where he threw it down. "Here," ſaid he, "take this; and if your aſſes cannot carry it all, bury what remains. You can have nothing more to do here; and if ever I catch you here again, making the leaſt noiſe near my doors, I promiſe you, you ſhall ſuffer for it." "Your Lordſhip," anſwered Shamakda, "may depend upon my obedience to your orders, and I wiſh you good day."

When genies make preſents ſo magnificent as this which was given to the woodman, we who are here preſent know, to our coſt, that it is not without ſome motive. You will perceive how this ſudden proſperity of the woodman led him to the perilous diſtinction of being my grandfather.

He loſt no time in filling his ſacks; but when he had done this, ſo much remained, that he was unable to carry it away; he therefore buried it beneath ſome ſtones, and with great gaiety, purſued the road which led to the town. On entering his houſe, he confided the ſecret of what had happened to his wife, who was very diſcreet. Both of them taking the opportunity of their children being aſleep to conceal their treaſure, reſolved the following night to avail themſelves of the light of the moon, to go and take what was left; they ſucceſsfully executed their purpoſe, and they were immenſely rich. But it became them to conceal their opulence; they diſplayed it a little at a time; it thus appeared to be produced by their diligence; and as they gave themſelves no airs,

nobody envied or abuſed them. They ſpared nothing in the education of their children; three of them were brought up to commerce. They had a daughter, lovely as the morning, and formed to inſpire every one who ſaw her, with the tendereſt emotions; but her reſerve was ſuch as to forbid all approach from the men, nor did ſhe ever go abroad but covered with a veil, and ſurrounded by attendants; her name was Billah-Dadil.

One day, whilſt ſhe was going to the bath, attended by her ſlaves, ſhe was obliged to retire beneath the portico of a large building, to avoid a tumult of horſes and camels, coming that way. The handſome Schazzariedin, ſon of the King of Samarcand, was going to take the amuſement of the chace, and was ſtopped with his ſuite by the camels of a caravan. His exertions to reſtrain the ardour of his ſpirited ſteed gave an opportunity of ſhewing his gracefulneſs and addreſs before the daughter of Shamakda, upon whom they made, in a moment, ſo entire an impreſſion, as totally to interrupt her repoſe. Was this the effect of nature? I doubt it, and ſo will you think, when I come to unfold a ſcene, in which you will clearly diſcern the interference of our malignant enemy.

Billah-Dadil, the victim of a malady which ſhe was afraid to reveal to her parents, perceptibly loſt her health and lovelineſs. In vain did the moſt celebrated phyſicians of Samarcand afford their aid; they all conſidered her as devoted to death, and her parents and brothers remained inconſolable. At no

long period afterwards, a female was introduced to the family of Shamakda, who dealt in perfumes, waſhes, and other things neceſſary for a lady's toilet, who pretended that ſhe came from Mouſſoul. She was venerable in her appearance, and the qualities of what ſhe had to ſell, made her much courted by the women of the place. Her eyes were bewitching; her converſation moſt inſinuating; her manner of relating the various anecdotes ſhe remembered, and particularly her turn for ſatire, had all the appearance of unaffected ſimplicity, artleſs and undeſigning.

To the ſlaves of her own ſex, ſhe voluntarily gave what ſhe ſold to their miſtreſſes dearly enough; ſhe liſtened to all they had to impart with the moſt obliging attention, and with the greateſt ſeeming deſire to ſerve them. She became exceedingly well acquainted with the fair Billah-Dadil, whom, during her indiſpoſition, ſhe viſited every day. She remained in a corner of the apartment, whilſt the phyſicians were conſulting together, and when ſhe heard their opinions, ſhe ſhrugged up her ſhoulders and exclaimed, "Theſe people know nothing of the matter, and will ſuffer your lovely miſtreſs to expire. When they ſhall give the matter entirely up, I will make experiment of a ſecret which I poſſeſs. To know ſomething of medicine, is neceſſarily connected with my employment of mixing perfumes, and unguents, and with reſpect to the diſeaſes incident to our ſex, I know more than they do."

In the mean time, the ſituation of Billah-Dadil became every day more dangerous, and a report which had been whiſpered round her apartment, ſerved but to increaſe her diſorder. It was there ſaid, that an Ambaſſador from China was arrived, to conclude a treaty betwixt the two nations, and to offer the hand of the daughter of his ſovereign to Prince Schazzariedin. This affected the lovely ſufferer to ſo violent a degree, that ſhe fell into a ſwoon, from which ſhe did not ſeem likely to recover. All the family was in extreme agitation; and when at length ſhe was with great difficulty brought to herſelf, the woman of Mouſſoul remained to watch over her, with two ſlaves, who ſate croſs-legged on the ground. "I cannot," ſaid ſhe, addreſſing them, "permit theſe phyſicians, by their ſtupidity and drugs, to rob Samarcand, and even Tartary, of its loveliеſt ornament. When ſhe ſhall again aſk for any thing, ſuffer me to approach her bed, and give it her; if ſhe ſhall not be ſufficiently reſtored before I go, I leave you this phial, and you may be well aſſured its virtues are of moſt remarkable efficacy."

The ſlaves acquieſced; and at the firſt ſignal from the ſick perſon, the woman was permitted to go to her. "I doubt not," ſhe ſaid, "but you recollect me, and be aſſured that your mother does not love you with greater tenderneſs. Suffer me to touch you. How hot you are! You have ſome latent flame within you, the concealment of which thus afflicts you. Your eyes, too, beautiful as they are, indicate a kind of reſtraint very different from your

native ingenuous ſimplicity. Will you withhold your confidence from me; from me, who, this morning, to merit your affection, have offered at the foot of the great Aſtaroth a dove, innocent as you are? But in telling me all you feel, and its occaſion, you only will tell me what I already too well know; you are in love. You bluſh. You ſee, then, that I am acquainted with your ſecret; but this is not enough; I muſt know the object of your attachment. Come, come, you are in love with a handſome Prince; and having placed your affections ſo honourably, why be aſhamed of it?" "It is true," replied the lady, "you know my heart; but how is it poſſible that he ſhould return my love, if he marries?" "I will promiſe," ſaid the other, "to accompliſh theſe three things: that he whom you love, ſhall ſee you; I defy him to ſee you without loving you; and as to the Chineſe, who comes to offer him a wife, I will take care to ſend him back without his errand. Take no more what theſe phyſicians preſcribe; indulge hope, the balm you moſt want; then will the roſes and lilies again bloom on your countenance. Follow my counſels, and if I do not, in three months, make you the happieſt of mortals, may I loſe all I hold valuable, and never again return to Mouſſoul my beloved country. I ſee that you look better already. I hope, that in a few minutes you will perceive an inclination to eat. I will give you three drops of my elixir; this will ſtrengthen and compoſe you. I made it myſelf, and will anſwer for its virtue." The lovely girl re-

ſigned herſelf to the will of her adviſer, and found her elixir as agreeable as her counſels. Never was recovery more rapid. Within three days, ſhe had totally regained her bloom with renewed powers of beauty. The phyſicians were confounded, and the dame of Mouſſoul was conſidered as ſuperior to them all in ſagacity. Nevertheleſs, the news of the Ambaſſador of China was every day repeated in the family, to the great diſquietude of Billah-Dadil. The female merchant came. "What, my charmer," ſhe cried, "are you unhappy? Do you doubt my zeal, my attachment or my vigilance? Pay no attention to the tales they tell of this ſame Ambaſſador, and his ugly Princeſs. Say nothing; be compoſed; baniſh all fears, and I doubt not but your Prince ſhall ſoon ſee you; perhaps to-morrow." At this declaration, the virgin bluſhed. "Ah!" ſhe cried, "but if my mother and our ſlaves.—" "What," ſaid the other, "do you think that I will ſuffer you to run any riſque; I who love you better than I do myſelf. Be prepared, my charmer, to receive me this evening in whatever manner I may come, and expect a viſit which will give you pleaſure. Be ſatisfied that you are aſſiſted by one, who never fails in what ſhe undertakes." Here the Prince paufed, to remark to his hearers what they already imagined, that beneath the giant who had diſcloſed the gold, in the woman who ſoothed the young lady, the deteſtable ſubtlety of Maugraby was viſible.

This wretch, whilſt playing this game in the family of Shamakda, was not idle at the palace. Under the ſame appearance of a female merchant, ſhe had gained the confidence of all the women, the eunuchs, and, among others, was intimate with the nurſe and governeſs of the Prince. To theſe ſhe had deſcribed the Princeſs of China in terms ſo exceedingly ludicrous, as to inſpire in them a moſt invincible averſion to the propoſed union. "I know her well," ſaid this pretended female. "I have frequently ſold her my perfumes; I will ſhew you an exact repreſentation of her." Saying this, ſhe ſo diſguiſed her perſon, as to render it an object of diſguſt, and throwing herſelf into an attitude the moſt diſagreeable that can be imagined, ſhe walked awkwardly up and down the apartment. Now, ſays ſhe, you behold the Princeſs of China." The women were thrown into convulſions of laughter; and at this moment the Prince appeared. "What is the matter?" ſaid he. The women invited him in to ſee his intended bride. Schazzarriedin was as much diverted as the reſt, and entered into a converſation with the woman of Mouſſoul. "Well," ſays he, "and what do you know of the Princeſs of China?" "I know," replied the other, "that ſhe is not for you; you who are as ſtraight as a reed of the Nile, formed to captivate, with the freſhneſs of the roſe, and gay as the inſects which flutter in the ſun, ſhall your blood be mixed with a race little better than apes! And why, my charming Prince, is it neceſſary for your happineſs to eſpouſe the daugh-

ter of a monarch? Is a Princeſs, of all women, the moſt loving and moſt obedient to her huſband! why not unite yourſelf to the moſt beautiful virgin in your own dominions, whoſe ſupreme felicity will be, that ſhe is yours. I know one whom the rays of the ſun have not yet beamed on, who in delicacy ſurpaſſes the dove, but whoſe vivacity is declared by the fire of her eyes, and whoſe ſoul is equally tender and dignified. Indeed, my Prince, I, who know you both, the more I contemplate you, the more I muſt feel perſuaded that deſtiny intends you for each other."

The commendation ſhe beſtowed was by no means exaggerated, but her deſcription was given in a tone, a manner, and with actions ſo impreſſive, that the Prince of Tartary betrayed great emotion. It was not a common curioſity which he diſcovered, but a warm and lively ardour to behold ſo rare a beauty. He entreated the female merchant to obtain him this happineſs. She pretended to ſtart a number of objections; but ſhe promiſed to try, and to give him an early account of her ſucceſs. On leaving the palace, ſhe went immediately to the lady, and having prevailed on her to ſee the Prince when ſhe ſhould introduce him, ſhe retired to contrive the means of the interview. In the morning, ſhe haſtened to the palace, and after ſome trifling converſation with the women, ſhe contrived to ſee the Prince. "I have done your buſineſs," ſaid ſhe; "but I was obliged to tell a falſehood, and to make ſome ſmall ſacrifice. The houſe to which I ſhall this evening conduct

you, is that which, of all Samarcand, has treated me with extraordinary kindneſs. I have informed them that I expect my daughter, who lives with a ſiſter of mine at ſome diſtance from this place, and they are impatient to ſee her. Your beauty, which I have warmly painted to them, has induced them to invite you to paſs part of the evening with their dear daughter. I have here with me in a baſket a female dreſs, which will fit you exactly, and you muſt take proper care that when evening comes on, we may be able to go out without being obſerved; we will go to the houſe of her I have deſcribed to you; the reſt I muſt leave to your diſcretion."

The interview accordingly took place, and Schazzariedin took in large draughts of love. After a proper time, the lover quitted his diſguiſe, and the artful confidant left the charming pair to vows of mutual tenderneſs and unalterable fidelity. They unboſomed themſelves without reſerve to each other; nor would they have ſeparated, had not their common friend made them ſenſible how much they owed to diſcretion and each other.

The Prince of Tartary was tenderly beloved by his father, and was under no ſcruples of acquainting him with the real ſtate of his mind, in order to anticipate the offers of the Ambaſſador from China.

"Sir," ſaid he to the King, "although you have given but two audiences to the Chineſe Envoy, and he has not diſcloſed all his miſſion, his attendants, leſs diſcreet, have been leſs reſerved. To procure terms more advantageous to his maſter, he intends

to offer in marriage to me the daughter of his Prince. Theſe people betray a certain weakneſs of mind, as if it were indiſpenſable that I ſhould marry the daughter of a King, and as if the people of Tartary would hold me in greater reverence for having a King for my father-in-law. Let us, by all means, preſerve peace with this avaricious but effeminate people, but let it be permitted me to attract the reverence of our nation on the wife whom I ſhall chooſe for myſelf." The King acquieſced in all that his ſon had urged. "My dear Prince," he replied, "your ſentiments are thoſe of a true Tartar, and you may be ſecure of my approbation. But it is time to think of ſettling, and I ſhould like to ſee the diſcreet beauty who is to ſecure your felicity." "I will ſhew her to you, Sir," ſaid the Prince, "in perfect confidence that you will commend my choice." He did not fail to find an opportunity of introducing his miſtreſs to his father, who, delighted with her charms of perſon and of mind, announced publicly to his Court, the intended marriage of his ſon with the daughter of Shamakda. The Ambaſſador of China finding his views thus fruſtrated, abruptly took his leave. "I have thus, my friends, informed you of what preceded the marriage of my father and mother, for I am the ſon of Schazzariedin and Bellah-Dadil. It would be impertinent to particularize the marriage ceremonies; I proceed therefore to relate what enſued. My parents, on finding themſelves united, imagined themſelves at the ſummit of felicity; yet were they nevertheleſs the ſport of our

common enemy, who long had been looking for his victim, the moment he ſhould behold the day. If you do not yet hate this execrable monſter, liſten to what will furniſh you with freſh motives of averſion in that bitterneſs of grief which his horrid artifices ſpread over my earlieſt hours. Excuſe me, ye ſacred powers of delicacy, if I intrude on the myſterious ſecrets of the nuptial bed; but I am compelled, from my ſubject to confeſs, that although my father was in the vigour of youth, and attached in the ardour of paſſion to his wife, a charm, which prevailed beyond the impulſe of deſire and of nature, prevented the enjoyment of his wiſhes. There is no doubt but the female merchant of Mouſſoul enjoyed this triumph over nature and over love; ſhe waited, however, a few days, that ſhe might be informed, in a confidential manner, of the deſpair to which my father was reduced. "Oh! Aſtaroth," ſhe exclaimed, "this muſt be the deed of the diſappointed Chineſe. But if Aſtaroth be the power which I know him to be, this ſtroke ſhall recoil on their own heads. With reſpect to your individual reſentments, you muſt ſuſpend for a while indulging them; let us give our thoughts to what is of more immediate concern. When your bride was in danger, I ſacrificed to Aſtaroth, and by this means procured her recovery. I will this evening viſit his temple; I am known to his prieſts, and they all reſpect me. Compoſe yourſelf, my Prince, and confide in the ſkill and reſources of your Mouſſoul friend."

My parents, both of them, fell into the ſnare, and impatiently waited the return of the magician.

She came in the morning, and with an air of exultation, ſaid, "I have performed a coſtly ſacrifice, and our triumph over the Chineſe is complete. You muſt acquaint your father only with the ſecret; the people muſt not know it. Aſtaroth himſelf did not appear to me, but his vicegerent on earth, the great Maugraby, has. What a venerable being is he! you will one day know him. He appeared in a veſt, of a whiteneſs which is inconceivable; he deigned to ſpeak to me. "Aſtaroth," ſays he, "accepts your offerings. The Prince of Tartary ſhall be delivered from the will of the Chineſe dragon; he ſhall be avenged of his enemies; be bleſſed with a numerous poſterity, and with length of years. But the Deity requires more than perfumes; he requires a heart entirely devoted to him. The Prince and Princeſs of Tartary muſt devote to him the firſt male produce of their loves, and you muſt bring back their ſolemn confirmation of their agreement to this condition." Saying this, he cut off a portion of his robe; ſee here it is. Haſten to acquaint your bride of the honour which Aſtaroth vouchſafes you; and how happy you muſt be in having your child adopted by ſo powerful a deity."

My father under the curſe of ſo unnatural a charm, could not be cenſured for deſiring to break it. My mother's feelings were of the ſame kind, both of them, as I alſo from my infancy have been, were educated in the ſuperſtitious worſhip of Aſtaroth.

Their confidant dictated a written form of agreement, took from each of their arms a drop of blood which ſhe mixed with her own, and made them ſign a formal obligation to deliver me into the power not immediately of Aſtaroth, but of Maugraby his deteſtable vicegerent. In nine months after this fatal contract I came into the world, and my parents not conſidering me as belonging to them, made a ſolemn offering of me to the deity.

The chief prieſt received me with great ſolemnity, and covered me with a veſt of linen, bordered with purple to mark my two characters of Prince and prieſt. I was brought up in the temple from which my nurſe carried me at intervals to viſit at the palace. I was received with careſſes, but the prieſt who accompanied me, never loſt ſight of me. As ſoon as I was of an age to be uſeful, I was employed in the ſervice of the altar, and in the offices of ſacrifice; but an inſenſible diſlike made me negligent of the duties they wanted to impoſe upon me. In the mean time, the happineſs of my parents ſeemed to ſuffer no interruption; they had many children; I had three lovely brothers, and though my ſituation ſeemed to take from me all claims to the Crown, my father was in no danger of wanting a ſucceſſor. With reſpect to myſelf, I learned nothing willingly, and ſuch improvements as I made, were to be imputed rather to my natural quickneſs of parts, than any induſtrious exertions of my own. Whenever I could elude the vigilance of my guardians, I was certain either to be on horſeback, or in the fields,

with my bow in my hand. In this ſort of employment I arrived to be fourteen years old. One day, when, in a linen veſt, and with a garland of roſes, I was preſenting incenſe to the chief miniſter of the temple, a meſſenger arrived, to inform me that my parents wanted me in the palace. I inſtantly threw down my cenſer, and in the habit which I wore, ran to the place where I was expected. In the apartment of my mother I perceived a venerable old man, with a white beard, dreſſed in the ſame white robe of which I had heard frequent mention, when I was informed why I was ſent from the palace. He roſe when I entered, and I obſerved, that in haughtineſs, he far ſurpaſſed my father's manner. It is impoſſible to imagine a figure fuller of majeſty and grace, than that which Maugraby then aſſumed.

My father was very ſerious, and I ſaw tears ſteal down my mother's cheeks. "Son," ſaid Schazzaziedin, "the Vicegerent of the Deity, to whom you are devoted, comes to conduct you to thoſe ſcenes into which you muſt be initiated." "My Lord," interrupted Maugraby, "You keep your word with me, and I return you your agreement. I have no complaint of any kind to make againſt you. Young man," ſaid he, turning to me. "Your future employment muſt be of a more ſerious nature." Saying this, he took me by the hand, which he no more quitted. My father and mother embraced me, and we departed.

At the gate of the palace was a camel; we mounted it. An huge black went before us, leading our

beaſt by his bridle. As ſoon as we had left the city, and were come to a ſolitary place, "Cadahe," ſaid my maſter, "ſtop; let us change this carriage; it is not ſwift enough for us." Saying this, he leaped from the camel, and with the aſſiſtance of the black, I did the ſame. "Take care, ſaid he to the black, "to render him fit for his journey." The black rubbed me down the face with great roughneſs; in a ſhort time he effected in me a change, which I am unable to deſcribe. I found that I was become a walking ſtick, with a gold handle, gradually leſſening to a point. I ſtill, however, retained my faculties, and heard my perſecutor ſay, "Make haſte, Cadahe." Maugraby had quitted his venerable garb and ſhape, and appeared really hideous. The rude manner in which I was handled, made me ſenſible that I was not the wood I ſeemed; they added inſult to their cruelty; but then I loſt gradually all powers of ſenſibility, nor did I recover but from the ſtream in which we all of us were plunged.

This, their firſt cruelty was ſucceeded by other and greater marks of unfeeling barbarity, for the period of a year, in which I was the victim of their rage. "Cadahe," I heard our perſecutor remark, "we have obeyed the orders which we did not dare to reſiſt, in puniſhing this young ſlave of Aſtaroth, who was defective in zeal, in diligence, and in duty, yet has he unwillingly offended. What, then, muſt be my ſufferings, as a father, from this my involuntary obedience! I fear I ſhall loſe my child. You know, Cadahe, for you it was that removed

Schazzariedin from his bed, and put me in his place, that the enchantments of the Chineſe dragon could only thus be counteracted. Nothing impure muſt enter where I am; but my unqualified obedience to the irreſiſtible will of the gods will probably condemn me to perpetual tears." Saying this, he pretended, by a drop of his pretended elixir, to reſtore me to my accuſtomedpowers. "Ah! Heavens" he exclaimed; " I haſten to remove him to my abode, where death cannot enter. Go, Cadahe, and tell our maſters of my ſubmiſſive obedience." You all of you well know his artifices, and may be aſſured that he took no ſmall pains to convince me that he was in reality my father, and that he whom I believed to be my father was not ſo. Notwithſtanding the tenderneſs which I always felt and indulged for my parents, I always exerted an independence of ſpirit, was often negligent, and ſometimes diſobedient. What I ſuffered from his brutality is inconceivable. In one of his pretended abſences, inſtead of following a plan which he had pointed out, I employed myſelf in endeavouring to comprehend one of his books, which he had concealed. In the midſt of my attentions he appeared, ſnatched the book, and felled me to the ground.

Six days afterwards, he pretended to treat me with greater kindneſs, and with ſome confidence. We went forth to chace the deer; both were armed with lances, to which weapon I was now well accuſtomed. My enemy was before me; he trod on a thorn, which the graſs concealed; it pierced his ſan-

dal, and entered deep into his foot. He uttered a loud cry, ſtopped, and ſat down. I ſeemed aſtoniſhed. "It is of no conſequence, my child," he exclaimed. He knew little of my feelings, if he ſuppoſed I was really uneaſy. Perhaps he pretended not to know them. "Be not afraid," ſaid he; I never walk out but with ſome healing unguent. He ſat down on a graſſy bank, and taking from his pocket two phials, applied one to ſtaunch the blood, the other to heal the wound. The blood flowed copiouſly, which drew from me this reflection: "This is a man as I am; a thorn wounds him; a lance would kill him. The idea of the treatment I had firſt received returned with all its force upon me, and his frightful aſpect, when he loaded me with blows, invective, and raillery. "He calls himſelf my father," ſaid I to myſelf, "but his careſſes are unnatural, and he fiercely threatens if I do not obey him, Aſtaroth will deſtroy me. But this ſhall do him no good, for I will deſtroy him, and I will take care his medicine ſhall avail him nothing." In ſaying this, as his back was turned to me, I took aim at him, and ſtruck him between the ſhoulders; he fell, and hid his face in the earth. I never reflected what I ſhould do there alone, but haſtened to finiſh the work I had begun, fearing leſt he ſhould riſe and exerciſe his deteſtable power; but in going, my foot ſlipped, and I fell. I endeavoured to riſe, but found myſelf bound hand and foot, and Maugraby ſtanding before me with his horrible and uncounterfeited aſpect. "Vile aſſaſſin," ſaid he,

"capable even of parricide! Thou ſhalt commit no more crimes on earth." The terror with which I was ſeized, hindered me from paying attention to his malicious raillery againſt myſelf and my family; my grandfather, the woodman, was not ſpared; and the monſter who uſed me thus, boaſted himſelf the maker of the fortunes of my family. He dragged me to his horrid dungeon. I know not how long I have lived here, if it be living, to ſuffer without the power of reflection.

The five Princes had attended minutely to the ſtory of Badvildin. When it was finiſhed, their attention was turned towards the only one amongſt them who had not related his. He thus relieved their anxiety:

The Story of SHALLADILDIN, *Prince of Damaſcus.*

MY noble companions in misfortune, cried he, you have awakened in my mind events which there lay dormant; you have called to my recollection circumſtances which ſerve to illuſtrate my narrative. I now ſee plainly thoſe things which before were hid in doubt; trace clearly through every metamorphoſis which I am about to relate, the magician who has ſo artfully contrived our misfortunes; and will give him his real and infamous name, under whatever form he may have appeared to compaſs his wicked deſigns. To avoid confuſion in the recital of my adventures, I ſhall go a little back, as alſo that I

may preſerve the neceſſary connection. My mother loſt her only parent at fourteen, and remained under the protection of her grandmother, a woman much advanced in years. I alſo called her my grandmother; ſhe took much care of me, and I believed myſelf much indebted to her; though in reflecting on my ſtory, I find ſhe has been the innocent cauſe of my misfortunes. She was called Hamene, and was left early in life with one daughter, the widow of a merchant of Damaſcus. I remember a page once ſaid to me, "Take care your grandmother does not kill you with devotion, as ſhe has her huſband and ſon-in-law." I doubt not but the page meant my grandmother, who went by the names of Hamene the ſaint, or the ſaint of Damaſcus, and indeed never was the appearance of ſanctity better ſupported. She never went abroad without a veil, larger than thoſe uſually worn, in black apparel; by theſe ſhe might be known, when not yet more obviouſly marked by the Koran under her arm, and a chain of beads, large as eggs. She put on mourning, and attended funeral ceremonies, where ſhe mixed with the family of the deceaſed, and ſupported an appearance of grief, ſurpaſſing that of thoſe really afflicted. Satisfied alſo that the dead required her prayers, ſhe never ſlept without viſiting the tombs and burial grounds, to acquit herſelf, as ſhe termed it, of the only duty worth attention in life.

Thus ſhe charmed the people by the manner in which ſhe attended to religious duties; but the Faquirs and Derviſes, whoſe employment ſhe had

taken up, ſeeing that her prayers became more in requeſt than theirs, and that ſhe accepted gifts due only to them, at once excited to revenge by avarice and jealouſy, carried their complaint before L'Ilnakib, the chief of the Cadis. The heads of theſe two ſocieties came not empty handed; they brought wherewithal to tickle the palm of the judge. Having already prejudged the cauſe, and determined on the deciſion, he gravely aſcended his throne, and commanded them to tell their grievance. "An old woman," ſaid they, "whom may your wiſdom reſtore to a ſenſe of her duty, is not content to follow the funerals of the faithful, rending the air with cries, and diverting the attention of the people; not ſatisfied with interrupting us in the exerciſe of our profeſſion, ſhe has the preſumption to uſurp the duties which by the law are ſacred only to us. Duped by her extravagant grievances, the people reject our prayers, and place their confidence in this hypocrite. Check, my Lord, in old Hamene, whom in deriſion they call ſaint, her interpoſition. Thus ſhall you render ſervice to God and his Prophet, in preſerving the reſpect abſolutely neceſſary in religious ceremonies."

The judge wanted ſome more cogent reaſon to deprive the people of the prayers of Hamene. The gold had effected this; and ſhe received a prohibition in form no more to diſturb the prayers of the Faquirs and Derviſes, under pain of ſevere puniſhment Enraged at this order, ſhe had in contemplation to excite the people to tumult, that it might

reach the ears of the King of Damaſcus; but ſhe was diverted from this ſcheme, by an agreeable adventure. A ſlave, of good addreſs, and richly cloathed, inquired if ſhe was not the good Hamene? "I am," anſwered ſhe. "Then," returned the meſſenger, "you will infinitely oblige my maſter, a rich Armenian merchant, who is near, if you will wait on him; he has occaſion for your prayers, and will not be unmindful of the ſervice you may render him." "Let us make haſte," ſaid ſhe, "to this worthy perſonage, leſt theſe vile Faquirs and Derviſes ſhould anticipate our pious purpoſes. Theſe deteſtable creatures have provoked my ſevere revenge. I might have them for my friends, if I would act in concert with them, and admit them to my houſe; but I have a daughter to bring up, and to marry. I ſhall gain more juſt reputation in the world, by diſtributing alms within my own knowledge to the unfortunate and afflicted, than by entertaining every day thirty of theſe drones."

While ſhe reaſoned thus, they approached the khan. She was introduced to a man, apparently in the wane of life, of lofty ſtature, with a long white venerable beard, a large turban, and an Armenian robe, hanging in large folds; he was ſeated on a rich ſopha. As ſoon as he perceived her, he roſe, and coming almoſt to the door of the room, ſaluted her with profound reſpect. "I acknowledge, Madam," ſaid he, giving her his hand to lead her to the ſopha, "that my ſtars, which have conducted me to Damaſcus, are propitious. I ſhall here find an alleviation

to my grief, in the aſſiſtance of the holy perſonage who has condeſcended to favour me with a viſit." "Every one thinks not with you," returned Hamene. "The Faquirs and"——"Do not mention them, Madam; the manner in which theſe people conduct themſelves towards you, only expoſes their own character, while they are unable to hurt yours. The confidence I am about to place in you, will prove me ſincere. I have had the misfortune to loſe my brother, who has left me, who am myſelf without an heir, ſole inheritor of his poſſeſſions; his tomb is far from hence; it is in the mountains of Armenia; for him I entreat your prayers." "I have," anſwered Hamene, "finiſhed my ablutions and morning prayer, and am ready to do what you aſk of me; but it is neceſſary I ſhould know what profeſſion the deceaſed exerciſed, and what were the faults to which he was moſt inclined." "He was, "Madam, a merchant like me; there are his books; for his faults, he had one which I fear haſtened his death—the love of women; but I hope Mahomet will pardon him," "and I alſo," without doubt, inwardly exclaimed the good Hamene. "Take down his books of accounts, that I may ſurround them with my beads. The man who is in the continual exerciſe of a profeſſion liable to temptation, will not, I hope, be excluded from pardon: with reſpect to death, it is haſtened by no caſual circumſtances. Deſtiny, but not the ſword of the enemy, or the love of women, can haſten it a moment." "Charming!" exclaimed the Armenian merchant.

Here are the books." Hamene began her ceremonies; threw herſelf on her knees, and opening the Koran, repeated the prayers in a loud voice. While ſhe was thus employed, the Armenian appeared to be filled with reſpect, and abſorbed in the profoundeſt meditation. The prayer finiſhed, he preſented her with two pieces of gold. "My good friend," ſaid he, "in my preſent ſituation, your company would afford me much comfort; do me the honour to dine with me." Hamene had it not in her power to refuſe ſo kind an invitation, and ſhe had afterwards reaſon to congratulate herſelf, for the fare was excellent. "It is thus," ſaid the Armenian, "I uſually live; but I am not ſatisfied with myſelf to-day, that I do not better entertain a viſitor to whom I am ſo much obliged. If I aſk any one of the kan to dine with me, our converſation generally turns on commerce; and I confeſs I had much rather for a time ſhut from my mind the thoughts of my accuſtomed employment. I neither know or am known to any perſon at Damaſcus, and I am very unwilling to form new connections." "You are right, Sir; it would be difficult, nay, very likely impoſſible, to form ſuch an one as you might approve. There is a curſe on this city; and without the prayers of a certain perſon, who ſhall be nameleſs, and who intercedes night and day, Damaſcus had long ſince felt the vengeance of Heaven. Gold is here the only god; juſtice is ſwayed by intereſt, and commerce is little more than open knavery. If any of the inhabitants of Damaſcus come to ſee you, look

ſharp; they are ſo light-fingered, that they will eaſe you of your jewels in a trice. If they barter with you, they will give you a painted ſtone for a precious one. If you go into their warehouſes to purchaſe ſtuffs, they will be extremely polite, but will not fail to cheat you; they will hide the defects of what you are about to purchaſe, and exaggerate the value; ſuch are the men; it behoves you to avoid them. The women are worſe." "I have heard," anſwered the Armenian, "that they are beautiful in perſon, and amiable in conduct." "Amiable in conduct!" returned Hamene; "ſay, rather forward; but they are all affected; they know not what they would be at; if they appear beautiful, they are more indebted to art than nature; they are painted; and thoſe little black patches, diſtributed with ſo much ſkill, under pretence of increaſing their beauty, conceal the traces of ſome diſeaſe. There is no game of amuſement at which they do not cheat. I ſhould bluſh to be of the ſame ſex, if, in the early part of my life, I had not made it my ſtudy to correct theſe propenſities." "Madam," ſaid the merchant, "your juſt averſion to vice has given me the moſt exalted idea of your virtue. I am grieved that we muſt part, but conſoled in the hope that you will employ this evening to the advantage of my poor deceaſed brother, and return again to-morrow to continue this good work." The good old lady departed from the kan, ſomewhat conſoled for the prohibition of the Cadi. "Proſper the merchant of Armenia," ſaid ſhe, on her return; "he has a pro-

per value for religion, and pays it due honour." She failed not in her appointment on the morrow, was received with equal reſpect, and the prayers were repeated with increaſed zeal and fervor. From time to time, the Armenian exclaimed, with an air of grief and tenderneſs, "Ah! my poor brother; I little thought, in a city ſo notorious for its practices as Damaſcus, to have found ſo able aſſiſtance for thee!" Hamene hearing this, redoubled her profeſſions of piety. They ſat down to dinner: towards the cloſe of it, a ſlave had the temerity to place on the table a bottle of wine. "Illage Cadahe," exclaimed his maſter, "you forget yourſelf, would you affront the lady?" The ſlave was about to take away the bottle. Hamene prevented him. "No offence was meant, Sir," ſaid ſhe; "let it ſtand. The prohibition of Mahomet is not intended for thoſe of your years, but for thoſe in youth, heated with unruly paſſions. My phyſician adviſes wine for me, as a medicine, ever ſince I have been troubled with a complaint in my ſtomach. But I would die ere I would touch it in the feaſt of Ramazan; better, indeed, were death, than ſuch a crime." "I am convinced, Madam," ſaid the Armenian, "and I will drink with you, in full confidence that I am doing well; I admire how much we are improved by communication with intelligent people, who can deliver us from the ſhackles of erroneous prejudice." With this converſation they finiſhed the bottle; and a glaſs of excellent cordial followed, to adhere ſtrictly to the regimen preſcribed by her phyſician. The repaſt continued

longer than the prayers, and Hamene took her leave, with four pieces of gold, and a preſſing engagement for the morrow.

We may imagine her very punctual and very exact in her duty. The Armenian was not behindhand with his entertainment; and Illage Cadahe ſet on the wine without reproof. A pleaſant converſation enſued, and terminated in the Armenian rewarding Hamene with eight, inſtead of four, pieces of gold. She went home again, engaged for the morrow, and almoſt without her ſenſes at her good fortune. "It cannot be otherwiſe," ſaid ſhe to herſelf; "he loves me; how, if he offer marriage; then I will accept him, not for my own good, but for that of my daughter." When ſhe came again on the morrow, ſhe had evidently taken more pains in her dreſs, and endeavoured to hide the ravages of time on her features. The Armenian remarked it; the complaiſance of his manner, the elegance of his entertainment, and ſixteen pieces of gold, ſeemed to preface ſomething; but he yet declined the explanation ſhe every moment expected. Five days paſſed without any alteration in their mutual proceedings, except in one point, that the repaſt increaſed every day in rarity and ſplendor, and the pieces of gold were doubled day after day; ſo that on the laſt, the good Hamene, whom the ſtrength of the wine had ſomewhat diſordered, carried the treaſure with difficulty to her home. She entered the room of her daughter, from whom ſhe had not been able to hide her good fortune and her hopes. "See," ſaid ſhe

exultingly, "if he will marry me or not. It is thus by degrees he gives me my dowry, and it will not be long ere you will have the Armenian for your grandfather," I have often heard my father and mother laugh at the extravagances of my grandmother on this evening; but that which to this day aſtoniſhes me is, that I have as often heard them ſay, nevertheleſs ſhe was a ſaint: all Damaſcus allowed it, and the miracles performed by her beads prove it plainly." At the end of nine days, the part of Hamene in this farce was finiſhed; then came that of the Armenian. When ſhe came again to the inn, he preſented himſelf with a chearful aſpect, "Receive, Madam," ſaid he, "my acknowledgements; thanks to your prayers, my brother is relieved. I am in earneſt," continued he; "fearful to deter you from exertions in his favour, I concealed from you, that in three following dreams I beheld him, loaded with chains, and ſuffering horrible torments. Ignorant what courſe to take, a ſecret impulſe inclined me to viſit Damaſcus. I believed that this led to a pilgrimage, but I find I have been miſtaken: This night my brother appeared to me, cloathed in a robe of inconceivable brightneſs, your chaplet formed a circle round his head, and the beads ſhone like ſtars. Aſk of me, Madam, what you pleaſe; the inheritance of my brother is yours, and I am happy in manifeſting my gratitude to Heaven, whoſe inſtrument you are." Though ſomewhat giddy with good fortune, ſhe nevertheleſs determined to proceed cautiouſly, that ſhe might obtain her end; ſhe put off

her chaplet and veil. "God is good, Sir," anſwered ſhe, "and diſtributes his bleſſings with a laviſh hand, when it pleaſes him. That my prayers have been ſucceſsful, is great part of my recompence; let us to dinner, and we will renew our converſation afterwards." The dinner was ſumptuous, and the ſlave ventured to furniſh the table with ſome flaſks of wine, without reproof. Hamene here played her part to admiration, and her hoſt, no doubt, amuſed himſelf with obſervations; but when the dinner was removed, came the time of explanation. The Armenian took Hamene by the two hands in a reſpectful manner, and ſeated her on the ſopha. "Tell me, my good lady," ſaid he, "in what manner I ſhall requite you?" "When," anſwered Hamene, there is a ſimilarity in age, manners, and principles—" "What is it, Madam, you would give me to underſtand? Alas! you are about to increaſe my affliction; mine would have preceded your declaration; but imagine my misfortune; knowing that ſtate of my brother, and attributing his puniſhment to the love of women, added to this, having already ſomething to reproach myſelf with on this head, I have made a vow, if I could effect his releaſe, never again to re-marry." "This is, indeed, of conſequence," returned Hamene; "but not without its remedy; at Mecca your vow may be abſolved, and without ſcruple, ſince the motive is to contract a diſcreet union." "Without doubt," ſaid the Armenian, "I will go with you. With your chaplet, we cannot fail; but unfortu-

nately, for this year we have miſſed the caravan. Let us wait, and in the interval we will ſee what may be done towards avenging you of the Faquirs, the Derviſes, and Ilnakib. But all your enemies muſt not fall; this would be deſtruction. I would not wantonly inflict puniſhments; no, I diſapprove of revenge; but it is neceſſary, for the quiet of mankind, and I will prove it to you. In deſtroying an enemy, we reſtore peace, and this is the only deſirable end; but there is a good maxim, which directs us to ſpare thoſe who are not dangerous, therefore, in this undertaking I ſhall uſe time and diſcretion. We will ſee if we cannot do ſomething. Have you any children?" "Alas! Sir, one only daughter." "What is her age?" "Sixteen years." "Sixteen!" 'Tis a blooming time of life; if ſhe takes after you, ſhe muſt be charming." "You compliment, Sir; but to tell the truth, in beauty and wiſdom ſhe is unrivalled." The merchant roſe from the ſopha, and aſcending a ſtep, reached down a box, and drew from thence a necklace of pearls, whoſe water, form, and ſize rendered them ineſtimable; "Here," cried he, "is a chaplet for my beautiful little daughter; touch it with yours to enhance its value, and we will carry it to her." Hamene, who was herſelf the wife of a pearl merchant, now ſaw a preſent worthy the acceptance of a Queen. She reflected that the man who was able to make ſuch a preſent to a young perſon, of whom he knew nothing, could eaſily make the journey to Mecca. Joy ſpread itſelf over her countenance. "Let us

go," ſaid ſhe; "you make the offer ſo handſomely, that one cannot refuſe you; you will be the firſt man who has ſeen my dear little Yatiſſa." It is unneceſſary to tell the conduct of the Armenian, in the houſe of my grandmother; he was all attention and kindneſs, and enchanted them both; he departed not without having engaged Hamene to ſpend the next day with him. She failed not with reſpect to time, and entered as the Armenian finiſhed a bargain for ſome jewels. "I am at your ſervice, Madam," ſaid he, and at the ſame time ſhut up his boxes, and diſmiſſed the merchants. "Illage Cadahe," ſaid he, "remember, that when this lady is with me, I do not chuſe to be diſturbed." He ſeated her on the ſopha. "You have introduced me," ſaid he, "to a charming creature; I entertain an equal regard for her with yourſelf. Schemes for her fortune and welfare have occupied my night; and after dinner, I will communicate my projects." The hopes which ſuch a diſcourſe raiſed in the heart of Hamene, failed not to improve both her wit and appetite; ſhe ſhone in the dinner and converſation, but with a ſecret wiſh to ſee the repaſt finiſhed.

"Now let us talk of our beautiful daughter," ſaid the Armenian; "do you not know that ſhe is worthy a Prince?" "Truly," anſwered ſhe, "I believe it; but we muſt not think of that, we cannot aſpire ſo high." "Ah!" my good lady, "I have more reſources than you may imagine; your attention is turned towards Heaven, mine towards the earth. What will you give me, if by my means

your daughter becomes the wife of the heir of a powerful King?" "I will give you—but after the pilgrimage, you will be maſter of my perſon. I have then nothing left to give you, but my ſoul." "I know it, and accept it, in the name of him who puts me in poſſeſſion of all I have; who gives me all my power, and who is able to continue it. Give me one of your beads, I ſhall ſoon replace it with another. I am overjoyed that I ſhall poſſeſs you entirely. At preſent, reſt ſatisfied, your daughter is known only to us. I ſhall depart, to forward our intereſt; I ſhall ſay nothing about my plan, but that you will not ſee me again, till my preſence is neceſſary." Hamene returned home, elated by flattering hopes almoſt to madneſs. "My dear Yatiſſa," ſaid ſhe to my mother, "hereafter you muſt be treated very differently; be careful to eat no green fruit, to hurt your complexion; put bracelets on your arms, that your hands may be white. To-morrow I will give you a pomatum for your hair, excelling in odour, the roſes of May. Conſider yourſelf henceforward as the deſtined wife of a Prince. See here, I have brought you a necklace, richer than any worn by the Queen of Damaſcus; we will make together the pilgrimage to Mecca, and you ſhall go thither like an Indian Princeſs, on a white elephant, Above all, my child, forget not to be punctual in your devotions. Be ſatisfied, that to my prayers you owe every thing; and obſerve, if my enemies the Faquirs and Ilknakib, will not be puniſhed as they merit." Theſe things ſhe uttered in her paroxyſms of joy.

In the mean time the Armenian finiſhed his affairs, and went out of one of the gates of Damaſcus. This city abounds with ſtrangers from all parts; no ſooner therefore, had he departed, than he returned again by another gate; his appearance changed for one more venerable, that of a Jewiſh Rabbi; his head ſhaved, and a long robe falling from his ſhoulders; his hair, which grew behind his ears, fell upon his neck, and mixed with a beard of equal whiteneſs, which reached from his breaſt down to his girdle. A camel, led by a negro of more than ordinary mien, bore, at eaſy paces, this venerable figure. As ſoon as they entered the city, "Illage Cadahe," ſaid he to the black, "inquire whereabouts dwells the King's treaſurer." Samuel was a Jew, whoſe office it was to receive the revenues of the King; every body knew the houſe of ſo great a man, and the Rabbi ſoon arrived there. "Illage Cadahe," ſaid he, "announce to Samuel that Ben Moſes, a Rabbi of the ſynagogue of Saphad, is come to viſit the tribe at Damaſcus for ſome days, and aſks entertainment of him." Samuel haſtened to the door of his houſe, to receive an honour of which he thought himſelf unworthy. "I went not to the houſe of the Rabbi of Damaſcus," ſaid he of Saphad, "becauſe I did not come concerning buſineſs. My phyſicians ordered me to travel. The goodneſs of the air of Damaſcus is celebrated all over the world; for that reaſon I came hither, and the fame of your conduct has cauſed me to chuſe your houſe for my reſidence." The Treaſurer is confuſed by the favour

done him by the moſt eminent Rabbi in the world; he forgets that he is a Jew, and becomes magnificent that he may receive with ſplendor a gueſt of ſuch importance. He wiſhes to aſſemble the heads of the ſect to do him honour, but the Rabbi excuſes himſelf, under pretence of fatigue, and engages his hoſt to be with him alone. "I am forbidden," ſaid he, "a too violent exertion of my lungs; to-morrow we ſhall return. I will now go and viſit the ſick and afflicted; I have brought wherewithal to comfort them." Samuel was not much mortified to find that he intended to ſpare expence. "You have many affairs," ſaid his venerable gueſt, "which you ought not to neglect: ſend ſome one with me, and I will take a walk, that I may ſee every thing worthy my curioſity. In the evening, the Rabbi returned, and diſcourſed with Samuel on what he had beheld. "I have ſeen many things, and acquired much intelligence; I will give you a copy of the notes I have made, for your uſe. We are here on earth ſcattered like a pernicious race of ſtrangers, whom it is every one's buſineſs to overthrow. It may not be amiſs, on this occaſion, to have wherewithal to defend ourſelves; and when our ſtrength cannot accompliſh it, we will have recourſe to our underſtandings." Samuel could not imagine what theſe notes contained. Illage Cadahe entered, to learn his orders about their departure. "To-morrow morning," ſaid he, "we will return." Then turning towards the Treaſurer, he drew from his garment a large roll, and gave it him. "Here,"

ſaid he, " is a general and particular hiſtory of the government of your hoſpitals and moſques, I now give you a treaſure for the King of Damaſcus; if he avails himſelf of it, he will be the richeſt ſovereign of Aſia. Your hoſpitals are magnificent; their aſtoniſhing riches ſerve as a triumph for enthuſiaſtic Muſſulmen in favour of their religion. The revenue of that for lepers is ſufficient to maintain thirty thouſand cavalry, while the medicines allowed for the ſick are only air and abſtinence; it is the ſame with the caravans, to which the intention of the foundation is more immediately directed. The riches are embezzled by the managers and their ſervants. You now hold in your hand clear proofs of their roguery; of the falſe bargains which they ſhew to the world, and thoſe by which they fill their coffers. I alſo give you a clear proof of the connivance of the Judges to the theft, whoſe ſpoils they partake. Il Ilyatame, the grand moſque, and others richly endowed, are not better governed. Of this you ſhall be convinced, as alſo of the reaſon why the Derviſes and Faquirs increaſe the number of the poor, in a capital where the proviſion being ſo ample, no indigence ſhould be heard of. If the King would puniſh theſe offenders only in making them refund, he would acquire immenſe riches, and he might, by placing the Government of theſe hoſpitals in the hands of diſintereſted perſons, at leaſt double the revenue accruing therefrom. Add alſo to this the reputation he would gain for ſuch an act of juſtice." After having given this roll to Samuel, the pretended Rabbi

embraced him. "Adieu, my brother," ſaid he; "the tribe expect my arrival with impatience at Saphad." It is almoſt impoſſible to expreſs the thoughts of Samuel; his avarice was awakened; he read with incovceivable ſatisfaction the roll; it was brief, but concluſive; incontrovertible facts proved its aſſertions; even the ſignatures of the offenders; he then thought of the riches which muſt paſs through his hands; of the confiſcations, where he ſhould ſhare in the plunder, not to reckon the power he ſhould have in nominating the new Adminiſtration. Add alſo to this, the pleaſure of revenging himſelf of his enemies. The Hebrew was overjoyed at an opportunity, when the King expreſſed ſome diſſatisfaction that the low ebb of his treaſury fruſtrated his projects, to lay before him the proofs of the depredations continually committing, and the advantage of eſtabliſhing a new order. Blinded by the memorial, Zineb-il-Mourath, the King of Damaſcus, demanded of the Governors their accounts. They preſented him falſe ones, made up on the ſpur of the occaſion; he oppoſed them with thoſe which had been ſecretly ſtolen from their cabinets. Their ſurpriſe betrayed them; they were confuſed. With ſome their heads paid the forfeit, and with others the baſtinado fell as thick as hail; wealth was confiſcated, and houſes razed to the ground in every corner of Damaſcus. The reaſons for this exemplary puniſhment were poſted in the highway. The ſick rejoiced as much as men could, reduced by low diet; and the mob, to whom riches are ever an object of envy,

repaid in exultation the humiliations to which they had once ſubmitted. Hamene had the pleaſure to ſee that Ilnakib, the Faquirs, and Derviſes, were all involved in the ruin. She paraded the ſtreets with her beads. "See," ſaid ſhe to all whom ſhe met, "the vengeance of Heaven is fallen on thoſe who impede prayers for the dead." The Jew Samuel triumphed; he took poſſeſſion of treaſuries filled with gold and precious wares; but in the mean time a tempeſt was brewing at Bagdad, which was about to overturn all his projects. The Faquirs and Derviſes laid their petition at the feet of the Caliph, ſigned by Princes, and the ſick and well of the hoſpitals of Bagdad. Their petitions ſerved to ſhew that the magnificent foundations of Omar-il-Achal, for the maintenance of the grand moſques and hoſpitals would be ſubverted, if the King of Damaſcus had a right to diſpoſe of the revenue attached thereto by the Caliph. That their charter hurled a curſe at his head who ſhould violate their government, the Caliph alone having a right to inſpect an eſtabliſhment made for the relief of all the faithful. This petition alone was ſufficient to embarraſs the King of Damaſcus; but his head was alſo in danger; for one of his kinſmen, who had married the daughter of the Grand Vizir, had an eye to his Crown. He had tranſmitted accounts of his proceedings, but the Vizir dwelt only on the petition againſt him, without attending to his juſtification. His ruin ſeemed inevitable; at Bagdad his friends took part againſt him, and if he attempted to fly, they would lay in

wait for him, and ſurround him on every ſide. All was confuſion. At Damaſcus, the people were enraged againſt the Jews, who went to the Treaſurer. "Who inſtigated you to do this?" aſked they. "It was our grand Rabbi of Saphad." "No ſuch man has been here," anſwered they. "We know the Rabbi has not ſtirred from his houſe: you have been the dupe of ſome impoſtor." While Samuel was endeavouring to clear himſelf, the King, to appeaſe the populace, took off his head. This, however, was inſufficient; when on a ſudden, Hamene ran into the palace, and threw herſelf at his feet, having about her neck the precious chaplet. It may be neceſſary that I ſhould explain to you, my Princes, the reaſon of her appearance. She returned home, triumphing in the ſlaughter of her enemies, after a walk of devotion about the tombs. She had put off her veil, laid her Koran on the table, and was about to take off her necklace, when in came her pilgrim. "So ſoon returned!" ſaid ſhe. "Yes; the preſſing occaſion, and my deſire to ſerve you, have called me here; but do not take off your necklace, we ſhall have need of it. Give me leave to cut off a ſmall piece of the cord on which it is threaded; you will ſee every thing has its uſe; let us ſit down, and converſe. Without your aſſiſtance, the King of Damaſcus is undone; but if he will give his ſon in marriage to your daughter, you may inſure his life, his crown, and ample vengeance on his enemies." "And how can I thus aſſure him?" "Obſerve, he has avenged your cauſe with the Fa-

quirs and Derviſes, and Heaven has choſen you to do a like kindneſs for him." "My prayers," you will ſay to him, "and above all, my chaplet, will effect this; with theſe we will be a hoſt againſt your enemies. I will leave it in the hands of your Majeſty; mark all the beads; cauſe them to be buried ten feet in the earth, and covered with a wall of like thickneſs; then if I appear not before you to morrow morning, having it about my neck, you may confine me in the hoſpital for the inſane. But if I bring it hither and you refuſe me not the requeſt I ſhall make, I will anſwer with my head that your reign ſhall be long and proſperous. This is all you have to do and ſay. Go, my good lady; ſhut me up here; I will remain as an hoſtage." It was in conſequence of this that Hamene threw herſelf at the feet of the King; ſhe was perfect in her leſſon, and he, diſtracted by inquietude, caught at the leaſt hope; he took the necklace, ſhut himſelf up in his cloſet, and marked the beads with his dagger. Thus he employed the evening, and finiſhed with placing the depoſit in a coffer of gold, faſtened with ſteel bolts, and which ſtanding at the ſide of his bed, he could not loſe ſight of. During this time, the pilgrims regaled themſelves with a good ſupper, provided by Illage Cadahe. Yatiſſa my mother was preſent; and I have often heard her expreſs her ſurprize, that a man poſſeſſing ſo much apparent merit, could be infatuated with ſuch an old woman. The repaſt finiſhed, the Armenian roſe up. "My good lady," ſaid he, "we have ſomething to do

towards the advancement of our intereſt. Bring hither a chaffing diſh and ſome fire; take a pinch of this perfume, and throw it on the braſs, with the piece of cord which you have kept, and pronounce with a loud voice, "In the name of him who does every thing for the beſt, I aſk that my necklace return to me wherever it may be." While Hamene pronounced theſe words, ſhe was envelloped in ſmoke, and as ſoon as it was diſſipated, the necklace appeared on her neck.

The Armenian cauſed her to obſerve the marks the King had made. "Go to him early on the morrow; you need not fear diſturbing his reſt; he will not ſleep. Few words will anſwer your purpoſe: theſe they are, "My necklace, which you ſee, can ſtrangle all your enemies! are you willing to reign in peace over Damaſcus, and paſs the crown to your ſucceſſors?" he will, without doubt, anſwer in the affirmative. I will do it with all my ſoul to ſerve you; do not refuſe then to give your ſon in marriage to my daughter, Yatiſa, the moſt beautiful and accompliſhed of all the maidens of Damaſcus. Send the chief of your eunuchs to my houſe; he will find there an old man, who is our relation; aſk for my daughter, conduct her hither, and let him have permiſſion to follow her. On the other hand, ſend for a Cadi, that, if they agree, all may be finiſhed. Forget nothing which I have told you," continued the Armenian; "and give orders in your abſence, that I may have free acceſs to your houſe." Hamene executed every thing punctually.

The King, aſtoniſhed to ſee her with the necklace, which he had marked and ſecured, looked alternately at the collar and the box where he had incloſed it. The miracle determined him. The eunuch was diſpatched for Yatiſa; ſhe had on her ſuperb necklace, and in getting out of the litter, ſhe ſeemed like a Princeſs who deſcended from one throne to aſcend another. The Cadi performed the marriage. It would not admit of much ceremony or celebration by feſtivity. The young pair were ſeated on a ſopha near the King. The Cadi and witneſſes were entertained at a table, and the pilgrims converſed in the window. "Now," ſaid he, "the affair of your daughter is finiſhed; I will take care of that of the King of Damaſcus. You ſee by the manner in which I act, that I conſider you all as part of my family; but now to curſelves; we certainly muſt not be forgotten. On our return from the pilgrimage, we ſhall be old, without child to conſole us in our age; follow my directions. When the bride and bridegroom are in bed, encircle their heads with your chaplet, and ſay, "My dear children, I unite you by him who has effected our good fortune, grant me a favour; give to me, and to him to whom I am given, the firſt male child which ſhall be born after your marriage." When they have ſaid "Yes," embrace them, and return and tell me. Nothing but this detains me at court, and impedes my progreſs on the pilgrimage." Hamene was able to refuſe nothing to a man who had ſhewn himſelf ſo devoted to her will; and my father and mother, encircled by

the fatal chaplet, ſaid all that was required of them. The Armenian having now nothing to detain him at Damaſcus, diſappeared. It will not be long before we ſhall meet with him again. While theſe nuptials were celebrating at Damaſcus, the Grand Vizir was labouring at Bagdad for the ruin of Zineb-il-Mourath, and he who propoſed to ſucceed him, prepared for that event. No one at Bagdad ſpoke in favour of the King of Damaſcus; all were againſt him, from the higheſt to the loweſt prieſt, from the firſt officer of the police to the moſt inferior of his ſervants. The Caliph, a man of indolent diſpoſition, though well-diſpoſed to do juſtice, was rather governed by the paſſions of thoſe around him, than by any will of his own. Fixed in the middle of his palace, the trifles immediately ſurrounding him occupied his attention. It muſt be ſome extraordinary event which could rouſe him from his lethargy. He had a daughter who, without being ſick, was always indiſpoſed; above all, ſhe had loſt her appetite. "My dear daughter," ſaid he to her, "it is abſolutely neceſſary you ſhould eat; think of ſomething to which you can give the preference." "I think," anſwered ſhe, "I could eat a Karmout, if one were procured for me." Although the purveyors threw in their nets inceſſantly, they were unable to find the fiſh which the Princeſs deſired; it was not yet the ſeaſon for them; and the labour of the purveyors was thrown away. They met a man on the border of the river, with his line on his ſhoulder, his eyes fixed on the river, as if in deep thought. "What are

you doing there," ſaid they; "why don't you throw your line into the water?" "It is firſt neceſſary," anſwered the fiſherman, "that I ſhould know what fiſh you want; all are not captivated by the ſame bait." "'Tis a Karmout," anſwered they. "You ſhall have it, if in the river; but for whom do you want it?" "For the daughter of the Caliph, the Princeſs Zad-il-Draide." "Well, I will bait, and throw in my line, in the name of the Princeſs." Two minutes after the water was diſturbed near the line, and the fiſherman drew out a fine Karmout. "Don't be ſurprized," ſaid he, "at the beauty of the fiſh; it is a loiterer, who dreamt of nothing but fattening himſelf; this is not the ſeaſon to catch them, but when caught, they are excellent." The purveyors would have paid him. "No," ſaid he; "the Princeſs may wiſh for another; you will find me here to-morrow, and if I am again ſucceſsful, you ſhall pay me for all together." The officers of the palace, rejoicing in their good fortune to ſatisfy the deſires of the Princeſs, went away without paying the fiſherman, or reflecting that we ſhould receive nothing without recompence from unknown hands. My grandmother often repeated this proverb, which proved her more wiſe in converſation than in conduct. With reſpect to the fiſherman, without doubt, he was no other than the Armenian, and the Rabbi Ben Moſes, and having his change of dreſs near, he entered the palace almoſt as ſoon as the fiſh he had ſold. He had now taken the form of a little man, of a face rather comic than agreeable;

a good form and air; his habit was that of a quack doctor, who followed the caravans, amuſing the travellers with converſation, and phyſicking the camels. The vender of phyſic knew the world, and gained entrance to the palace by bribing the guard. He ſoon diſtinguiſhed himſelf, by cutting the ears of two dogs, and the tails of two cats, and relieving a parrot who had the falling ſickneſs. When the fiſh, after having been preſented to the King, paſſed to the hands of the cook, the charlatan, put forward by his ſucceſs, had penetrated the third incloſure of the palace. Here he afforded ſport for the young pages; they threw the balls at him with which they played; he ſtruck them into the air, and caught them in his bonnet.

The ſhouts of laughter which theſe and ſimilar fooleries excited, pierced the inmoſt parts of the palace, and with them the fame of his talents; a black eunuch took him by the hand, opened a door, and led him into a handſome apartment. A handſome ſlave, who was yet young, came to him! "Have you," ſaid ſhe, "a ſet of falſe teeth ready prepared?" "I have," ſaid he, "but you, my fair one, do not ſeem to want any." Ah! there is my misfortune; I have loſt mine, and though of a gay diſpoſition, I dare not laugh, leſt I betray my defect." "Let me paſs my finger along your mouth. How fortunate! here is not a ſtump left; I will reſtore you both your good humour and a ſet of teeth like pearls." He then drew from his box three or four ſets. "When I made this ſet," ſaid he, taking

up one, "I thought of a mouth ſmiling as your own. You ſee I ſometimes entertain pleaſant thoughts." In ſaying this, he faſtened the teeth in her mouth, and ſo firmly, one would have ſuppoſed they grew there. The ſlave went to the glaſs, looked at them, and was delighted. "Charming!" cried ſhe; "and ſhall I be able to eat with them?" "there is ſome fruit; try." "I eat! delightful! I ſhall never laugh without thinking of you." "You do me honour," "I ſhall give you nothing, becauſe I wiſh to ſee you again. Tell the porter you wiſh to ſpeak to Thalide; I am the firſt of the Princeſs's attendants, and my name will be your paſsport. Money was not what the Dentiſt deſired; he wiſhed acceſs to the palace, and he obtained it. When Thalide returned to her miſtreſs, the Karmout was ſerved up to table. During dinner, the ſlaves recounted the tricks of the doctor, with whom they had been ſo amuſed in the morning. Thalide faced her miſtreſs, and on the recital of his tricks, burſt into a fit of laughter, that diſcovered all the riches with which her mouth had been lately furniſhed. "What is this?" ſaid the Princeſs; "are your teeth grown in the night, Thalide?" "This happened not in the night, but the day, Madam." "Come nearer. Why, they are really teeth; this is very extraordinary; explain to me how this affair happened." "The man, Madam, of whom they ſpeak, gave them to me, and faſtened them in a moment." The curioſity of the Princeſs was raiſed; but at this moment a bone of the

fiſh ſtuck in her throat, and ſhe was obliged to riſe from table. The cuſtomary methods for her relief were tried on the ſpot, but in vain. The eunuch ſurgeon tried his ſkill, but with the ſame effect. At length the Caliph arrived in perſon, followed by all the faculty. The methods of the moſt ſkilful are tried, but the Caliph is threatened with the loſs of his daughter. The wife of the Caliph is in deſpair. "Ah! Madam," ſaid Thalide, "if the Dentiſt were here, he might relieve my poor miſtreſs and diſſipate our fears." "With what confidence can you urge this?" ſaid the afflicted mother; "has he more ſkill than our phyſicians? With what inſtrument will he remove the bone?" "With his hand, Madam; it is ſo ſmall, it might be contained in an egg; his fingers are proportionate; and I believe he has no bone." "But where is he," ſaid the Caliph? "He has been from hence about four hours," anſwered ſhe; "but he is intereſted to return, and I expect him preſently. I will go forward to remove any obſtacle that may bar his admiſſion to the palace." Saying this, Thalide diſappeared, and returned in an inſtant with the Dentiſt. His appearance was ſomewhat changed; he was more grave, and his face, far from buffoonery, ſeemed to announce a reflecting mind. "Is this he?" ſaid the Caliph; "Yes," ſaid Thalide; and I will anſwer with my head he ſaves her." "He muſt anſwer it with his own," ſaid the Caliph. "Sire," returned the Dentiſt, "although to many of your Court my head may have ſeemed that of a buffoon, yet believe me,

I have much reſpect for it. Give me leave to approach the Princeſs, that I may aſcertain the place where the bone ſtops." "And when you have ſeen, you will anſwer like the others," ſaid the Caliph. "Commander of the Faithful, I ſpeak for myſelf; I copy no one." After this anſwer, he approached, and conſidering a moment, returned to the Caliph, "If I engage my life to the moſt powerful monarch of the earth, that his only daughter ſhall be preſerved, may I hope from his goodneſs that he will grant me a life for the life I ſhall ſave, and preſerve one dear to me as my own?" "It is granted," ſaid the Caliph, though it ſhould be one who had lifted his hand againſt us." "It is not for ſuch I aſk," ſaid the ſurgeon; "but this is not all; if the Princeſs in one moment recover her colour, health, and appetite, ſhall the man for whom I am intereſted recover your favour, if I prove that intrigue has robbed him of it." "I cannot imagine," ſaid the Caliph, "of whom you are talking; but cure my daughter, and I promiſe every thing." In a moment the bone was in his hand. The Princeſs recovered, and her eyes appeared more bright, and her ſkin more clear, than before; her appetite returned. Thalide rejoiced in the ſucceſs of her miſtreſs. The Caliph and Princeſs were tranſported; the phyſicians retired in confuſion, and ſhouts of joy reſounded through the palace. One man only appeared calm; this was the ſurgeon; he waited till the firſt tranſports of the Caliph were ſomewhat ſubſided, and then threw himſelf at his feet. "Commander of the Faithful," ſaid

he, "you have granted my requeſt; but it will not leſſen your favour if you will examine into the juſtification of a man, whom intrigue has expoſed to your reſentment. Here are manuſcripts, of which a duplicate have been ſent to your Grand Vizir, but he wiſhed to give the throne of Damaſcus to his kinſman. My maſter, the King of Damaſcus, has puniſhed unfaithful governors, who embezzled the revenue of foundations intended by virtuous Muſſulmen for the comfort of the poor, and the honour of religion. Juſtice of a mighty ſovereign, juſtice for my maſter; the humbleſt of his ſlaves, too happy in being able to render you ſervice, aſpires to no other recompenſe." The Caliph was aſtoniſhed; he had promiſed the Crown of Damaſcus to the ſon-in-law of his Vizir. The manuſcripts were put into his hand; he opened and read them. He ſaw plainly villanies which had been before concealed from him; he went to his cloſet, and ordered the ſurgeon to follow him. When he came there, he demanded his name. "Sire," anſwered he, "I am called Bekamar. I am the ſlave and ſurgeon of Zineb-il-Mourath." "Why has he ſent you hither, and why entruſted papers of ſuch importance to his ſurgeon?" "Sire, my maſter has done neither; I was the ſurgeon of a Jew, named Samuel. The people were enraged againſt him, and it became neceſſary to ſacrifice him to the public tranquillity. He gave me this memorial and theſe papers. The King, ſaid he, has copies of theſe; but keep them, they may one day be uſeful. When I learnt that the enemies of my maſ-

ter accuſed him before your Majeſty, I made myſelf ſatisfied with your juſtice, and his innocence; but the pride and inſolence of his enemies proved to me that they had ſome reaſon for triumph. I came hither, and under the maſk of buffoonery, endeavoured to gain inſtruction. In a lucky moment I have been found uſeful to your Majeſty, and if I accompliſh my maſter's reſtoration to your favour, I ſhall be recompenſed above my merit, and my hopes." "Bekamar," ſaid the Caliph, "your maſter is happy in the poſſeſſion of a ſervant ſo able and affectionate. If you are not biaſſed by your attachment to him, I offer you every advantage you can deſire in my Court. Fear not that I ſhall haſten my deciſion reſpecting the petitions from Damaſcus. I ſhall clear my divan of the villainy harbouring there, and the King of Damaſcus ſhall know how much he is obliged to you. What order will you have on my Treaſurer?" "A ring, the leaſt valuable in your poſſeſſion; more would diminiſh the joy I feel at having of ſervice to you." The Caliph drew from his finger a ſuperb ring. "Oh Sire!" ſaid Bekamar, bowing profoundly, a leſs valuable preſent would have exceeded my merit; but the greatneſs of the gift ſpeaks by whom I have been employed." Saying this, he retired. Thalide waited for him at the door of the room to thank him more at large. "Amiable lady," ſaid he, "the Caliph, after having granted every thing I could deſire, has added a preſent for her who in fact ſaved the life of the Princeſs. It was you, I was but the inſtrument. The ring, therefore, be-

longs to you." While Thalide conſidered the magnificence of the preſent, the ſurgeon eſcaped, and waited in a corner of Bagdad the event of his ſchemes. The Grand Vizir was condemned, and loſt his head; a courier was ſent to Damaſcus with the moſt ſatisfactory letters to the King, and orders to put to death all the guilty who had been ſpared. A particular letter gave a thouſand encomiums on the zeal and ſkill of the ſurgeon Bekamar. The King of Damas could not divine who this might be, of whom the meſſenger told ſo many ſtories, and for whom he brought a letter from Thalide, (without doubt a tender one) without knowing to whom to give it. The King of Damaſcus, delivered from his enemies and his fears, apparently by the prayers of Hamene, gave her an apartment in the palace, and permitted her to follow the funerals, and viſit the tombs as ſhe pleaſed. This, for her zeal was not at all diminiſhed, and the hopes of the journey to Mecca by the next caravan, made her the happieſt of women; ſhe every day went to the inn, expecting the return of her pilgrim. My mother laid in, and I was born, without doubt, under an evil planet; for I was immediately conſigned to our enemy. My grandmother muttered round my cradle, without ceaſing; ſhe was more attentive than my nurſe; ſhe watched me from my earlieſt growth; in a word, ſhe never left me. The family of my father and mother increaſed every year: their care was directed towards my brothers and ſiſters. I was left entirely to my grandmother; ſhe taught me to read and write. During

this time ſhe believed herſelf a widow. "Alas!" my poor pilgrim," ſaid ſhe. "Ah! my child, you have loſt a grandfather, who would have done wonders for you." "But, grandmother," anſwered I, "the magicians, in the ſtories you tell me, perform wonders. Was he then a magician?" "Ah! my child, magicians love not like him; his reſpect was ſuch, he never touched even the end of my finger; beſides, magicians do not make pilgrimages to Mecca. They know that they are accurſed by the Koran." When I was old enough to follow my grandmother in her walks, ſhe took me to the tombs, and cauſed me to repeat the prayers after her aloud. To theſe ceremonies I paid very little attention, having a natural diſinclination; but at our return, ſhe would tell me very agreeable ſtories: and this was the only cultivation my mind received. The time now approached when my eyes ſhould be open on my fate. I was near fifteen years old, and looked upon in the Court of my grandfather as a Prince, who would take the habit of a derviſe; no one took notice of me, and I was left entirely to my grandmother. One day, when we were together in a tomb, a ſpectre appeared to us; it was the Armenian merchant, whom I immediately knew, from the deſcription given of him by my grandmother. She was near fainting. "'Tis a ghoſt," cried ſhe. "No ghoſt," anſwered he; "but you will ſhortly be one, if you are not careful." "Whence come you, after having left me fifteen years in expectation. Villain! to deceive a virtuous woman like

me." "Be ſilent, enraged ſaint, leſt I faſten your tongue to the roof of your mouth. I have no time to loſe. I come to ſeek my child." "Thy child! when were we married? Inſolent! that you could have a child of me. Come and do me juſtice before the Cadi, and you ſhall have the child." "I marry thee, hag! Thou lean cripple! Thou ſpeaking legend of the earth's antiquity! thou ſcandal of the creation, born before the deluge, give me my child!" "Firſt you ſhall have my life," In ſaying this, ſhe held me faſt in her arms. The fright rendered me incapable of motion. The eyes of the Armenian flaſhed fire. He gave my grandmother a box on the ear, which turned us round, but without ſeparating us. My eyes were inſtantly opened on our misfortune. My grandmother was transformed into a wicker baſket, large enough to hold me; her arms and legs formed the ſides, and her chaplet, parted in two, became the handles. Our butcher gave the baſket a kick with force enough to have diſturbed a mountain; we aſcended in the air, and did not leave that element, till we were plunged in the fatal fountain. The fall was ſo violent, I thought I had broken all my bones; and the firſt object which preſented itſelf on my recovery, was my poor grandmother's mangled body, faſtened to a tree as food for the crows. I ſwooned. I ſhall but give you pain, if I recite how much this monſter cauſed me to endure after having brought me hither. I remained three weeks between life and death, ſuffering inconceivable torture from the pain in all my limbs; I

was without ſenſe apparently. He now laboured to perſuade me that he was my real father; that he had taken me from thoſe who had neglected my education, and planted falſe principles in my mind, and that the hard puniſhment I had undergone, was for my welfare. Theſe ſpeeches were not addreſſed to me, but to himſelf, and he mingled complaints with them at the unhappy ſtate in which he ſaw me. He treated me apparently with much tenderneſs; but the unhappy fate of my grandmother had warned me not to become his dupe. To the neglect of my education I am indebted; for, having never been thwarted, I always maintained my opinions with obſtinacy. It will be therefore eaſy for you to imagine how I repaid his care; he could no way conquer me; if he careſſed me, I became ſullen; if he corrected me, from having ſuffered ſo much, I was inſenſible. If he would make me work, I refuſed; "why ſhould I work," ſaid I; "am I not the ſon of a King? let others labour for me." If he beat me, "Strike harder," cried I; "treat me as you have my grandmother. Do you not remember her? You was her pilgrim." Without doubt he had made up his mind on this ſubject; for without heſitation, he anſwered, "you ſhall have juſtice; you have deſerved no better than her, nor ſhall you be better treated." Saying this, he gave me a box on the ear; the conſequence of which was a ſwoon. I remained a long time inſenſible; for I had no beard when I received the blow, and I awoke with a very long one. You have not, my Princes, told a ſingle

fact that has not cauſed a reflection; and I have acquired more experience in two hours, than in the ſix years I have been here. I perceive how our parents have been to blame; and you may explain their conduct, as I will that of my grandmother. She was changed into a baſket, in which I laid; her arms and legs ſerving as bands, and her chaplet forming the handles. It appears clear to me, that my grandmother delivered me, tied hand and foot, to Maugraby, and that the chaplet was the means. The old woman alſo muttered. There is nothing ſo dangerous as to make ſigns, and pronounce words of which we know not the meaning. For the reſt, my Princes, our misfortunes are alike; but we ſhould truſt, after what Heaven has effected for us, that it will deliver us from the hands of this tyrant. I have no doubt, ſhould he now appear, but that, in the name of Mahomet, we ſhould oppoſe him with ſucceſs; but we muſt aſpire to revenge to be reſtored to our families. The Prince Habed-il-Bouman has told us, that there is a bird, chained by the foot, who would willingly engage in our cauſe: we will go to her to ſee if we can gain any intelligence, Habed-il-Bouman and the four other Princes, with the Prince of Damaſcus, paſſed the apartment of Maugraby, and entered the aviary. The bird flapped her wings at ſight of them; they would have taken off his chains. "That is not poſſible at preſent," ſaid the bird; "I muſt ſupport my condition until you are able to relieve me. Place yourſelves round me, and I will tell you my adventures; you may,

perhaps, gather from my misfortune, the way to profit by the abſence of our tyrant, and to deliver us from the danger with which we are threatened." The ſix Princes taking with them the bird, returned to the ſaloon of Fountains; there being ſeated oppoſite the bird, ſhe began to relate her ſtory.

The Hiſtory of the amours of MAUGRABY *with the Siſter of the planets, daughter of the King of Egypt.*

I AM a woman, and born a Princeſs. My father was King of Egypt, he governed with wiſdom and goodneſs, but he was ſo devoted to the idol Baal, that he drained his treaſury to build him a temple in his own palace, whoſe equal was not to be ſeen in the world. There was a gigantic ſtatue of this pretended divinity, of pure gold, covered with precious ſtones of an immenſe value; and his eyes were two carbuncles, ſet in diamonds. Every day the altars of Baal ſmoked with new ſacrifices. I was the only child of my father, and at nine years, loſt both my mother and governeſs. The laſt, born a Mahometan, and attached to her religion from the bottom of her heart, ſecretly endeavoured to make me know and taſte the beauty of its precepts. When ſhe drew near her end, ſhe thus addreſſed me: "I leave you, my dear child, in your preſent ſtate with regret. They will ſeek to train you up in all the abominations of idolatry; receive from me this book, conceal it as carefully as I have done; and when I

ſhall come into your mind, read a chapter of it attentively, and with care that you are not obſerved." I received from her the Koran, and put it in a coffer, of which I only had the key; but unfortunately, I ſoon loſt the deſire to ſearch after truth in my book. My governeſs was ſucceeded by a Perſian ſlave, endowed with every natural and acquired advantage, whom my father had purchaſed a little time before. She took exceſſive pains to win my affection, and to inſtruct me; and at twelve years old, ſhe had ſo far ſucceeded, that in all accompliſhments of which my age was capable, I was accounted a prodigy. Nothing could have been more fortunate for me, if ſhe had ſtopt here; but ſhe raiſed my curioſity, about what ſhe termed divination, and had the addreſs to inſpire me with a decided taſte for this dangerous ſcience. I was ſubject to dreams that diſtreſſed me; I complained to her, and ſhe propoſed a method to relieve me. "You may dream," ſaid ſhe, "as agreeably as you pleaſe, by employing very ſimple means. You ſhall make a noſegay, for example; you ſhall ſelect the different flowers whoſe worth I will tell you, and ſhew you how to arrange them. You will carry it in the evening to the feet of the ſtatue of Baal, through the door of your apartment which communicates with the temple; I will take care of incenſe for the divinity. I will teach you to pronounce two words in a loud tone; they will ſerve you inſtead of prayer, and will be heard and received favourably; you will return to your apartment; lay it on your pillow, and you will not fail of an agree-

able dream. You will be ſurpriſed, my Princeſs, that in the morning I ſhall be able to tell you, word for word, what you have dreamt. When we have made the firſt trial, I will teach you how to communicate your thoughts by the arrangement of flowers, the ſame as though you had written them. It will be an agreeable amuſement; in Perſia, if we have a lover, we throw him a noſegay from the window, and by the arrangement, let him into the ſtate of our hearts." The Perſian ſlave, in telling me her ſecret, filled my heart with poiſon. I made the experiment immediately; it had all the ſucceſs imaginable. On the morrow, my governeſs came to me in bed. I was wrapt in the delight of the night I had paſſed; ſhe took the noſegay from the pillow, and ſeemed to ſtudy it. "This," ſaid ſhe, "is your dream: You found yourſelf in a charming place in the environs of Maſſer, on the border of a canal, ſeated on the green turf, embroidered with flowers. The boats were paſſing and repaſſing on the water. Before you was a pear tree, laden with rich fruit, which bent its branches to you; you gathered and found them exquiſite. Near you was a hive, from whence iſſued a ſwarm of bees; the air reſounded with their humming; they fought a battle, with which you were much amuſed, and at the cloſe of it you awoke." It is eaſy to imagine how much I was delighted to hear my dream recounted. From this time I became the ſlave of my ſlave; I ſwallowed her inſtructions with eagerneſs, and under pretence of advancing myſelf in divination, being able

to explain all the books which are here, and perform all the operations; but above all, I failed not to compoſe a noſegay in the day, which ſhould enſure me a pleaſant night. Dearly have I paid for it; ſuffering myſelf to be led from error to error, giving my heart, as well as ear, to the ſtories which my governeſs told me; and becoming infatuated with the idea of the genies whoſe adventures ſhe related to me, I had the folly to arrange a noſegay, ſo as to bring one of them to me, and carried the fatal compoſition to the foot of the idol. I cannot paint the dream which followed; my ſenſes were raviſhed; but that which completed my misfortune, was the ſight of a being, in human form, but with a body of radiant light, who threw himſelf at my feet, and preſented me with a bouquet, in which were expreſſed the moſt tender ſentiments of love. I deranged the flowers, to give an anſwer. The minute after they formed themſelves, exceeding the flattering expreſſions which had before ſuch an effect on my heart. I awoke deeply in love with the object I had ſeen, and thought of nothing but him for ſeveral days. I thought of bringing him again by a new arrangement of flowers, when one night, having been obliged to ſleep without a noſegay, I was alarmed by a dream far different from thoſe to which I had been accuſtomed. My old governeſs appeared in my dream; ſhe took the books recommended to my ſtudy by the Perſian ſlave, and threw them into an abyſs of fire; led me to my coffer, and obliged me to take from thence my Koran. When I open-

ed it, I was unable to read a line; my governeſs lifted her eyes to Heaven, and exclaimed, "Alas! my child, you are loſt; Baal is become your God." The Perſian ſlave found me in exceſſive agitation; I told her my dream, and ſhe burſt into a fit of laughter. "Oh! my dear Princeſs," ſaid ſhe, "this is a trick of Nakaronkir, an evil genie, one of the vileſt ſlaves of that Mahomet, who, to convert the earth, put half of it to the ſword; but I will make you a noſegay, and ſome perfume, which will render his efforts ineffectual; and the Koran of which you talk, we will this evening burn at the feet of Baal. My wicked governeſs had abſolutely blinded me; I ſuffered her to make the noſegay, without examining it; gave her the Koran, without even looking at it, and we went together to the temple. A chilling damp came over me on my entrance, which I attributed to the coldneſs of the place; we approached, and laid our flowers at the foot of the altar, and my impious governeſs compelled me to throw the ſacred volume of the laws of Muſſulmen into the fire." "Curſe Mahomet with me," ſaid ſhe; "curſe his impious ſect, that they may be conſumed with fire, like the ridiculous book wherein his dreams are written." Alas! I obeyed. The book, in burning, yielded a moſt delightful ſmell. "Obſerve," ſaid ſhe, "how grateful our ſacrifice is to Baal." But when the ſmoke reached the head of the idol, the earth ſhook under our feet. "Our ſacrifice is accepted," ſaid my governeſs, gaily; "when a deity nods in token of ſatisfaction,

the univerſe is moved; let us go, my dear Princeſs; our victory is complete." When I took my noſegay back again, it was withered; I placed it on my pillow, and the dream which followed, almoſt diſtracted me; as ſoon as I had cloſed my eyes, I ſaw a man ſeated on a throne, with a large turban of white muſlin; one hand reſted on a pile of books, the other on a heap of naked and bloody ſabres. Near him was a mule, tied to a ſtake; and men, cloathed in different habits, bowed the knee before him, and worſhiped him. He gave to each a book and a ſabre, and looked at them with a fierce air, telling them, by ſigns, that they were ſent to deſtroy the word. Koran was written on the back of the books. On a ſudden, the ſcene, which was before gloomy, became more enlightened, by the appearance of an object from the Eaſt, whom I diſcerned to be the genie who had appeared before in my dream. At ſight of him, the perſon ſeated on the throne appeared diſturbed; he roſe in haſte, and his turban falling from his head, it appeared quite bald. He untied his mule to make his eſcape; but in ſpite of all his efforts, a gigantic blade purſued, overtook, and beat him; a tumultuous noiſe enſued, and I awoke.

Whatever ſurpriſe this dream might occaſion, I fell aſleep again, almoſt immediately, and was amuſed by new dreams, all calculated to pleaſe me: I perfectly recollect one, wherein my lover, after having offered me a noſegay, the explanation of which was very agreeable, ſuddenly mounted a car, and

diſappeared; but every thing diſappeared not with him; for in the morning, when I looked for my noſegay, it was gone, and that which I had ſeen in my dream was in its place. I have not now time to enumerate the artifices he made uſe of to enſnare my heart; the infinite addreſs with which he diſordered my underſtanding, ſtill looking forward to the time when he ſhould poſſeſs my perſon, and be maſter of my liberty. The King, my father, having no children but myſelf, was anxious to marry me to one, on whom the cares of the empire ſhould devolve with reputation. For this purpoſe, he fixed on one of my couſins, a man eſteemed by all the Egyptians for his bravery and wiſdom. The good qualities of my couſin made me eſteem him; and his figure was noble and engaging; but in the humour I then held, I would not have given my hand to the moſt accompliſhed Prince on earth. My marriage with him was, however, reſolved on, and I threw myſelf bathed in tears, into the arms of my governeſs.—"Favoured," exclaimed ſhe, "as you are by beings of ſuperior rank, and protected by Baal, they cannot diſpoſe of you thus. I will endeavour to learn who is the celeſtial lover who pays you ſo much attention; perhaps I ſhall be able to convince you that the crown of Egypt is not worth your acceptance. We will together form a noſegay, and carry it to the feet of Baal; I will place it on my pillow, and if your lover appear, I ſhall be able to learn of him many things, which the delicacy of his love, and the purity of his intentions, prevent his declar-

ing ſo freely to you." I blindly conſented to this ſcheme, and on the morrow my governeſs came to me, with a heart full of joy She ſat down at the foot of the bed. "There is not exiſting," cried ſhe, "a mortal ſo great, ſo happy, and ſo powerful as yourſelf. Though I had every thing to expect from your charms, your talents, and your virtues, yet did I never ſuppoſe you would gain the heart of the moſt favoured being under the heavens. Would you believe it, that the great Maugraby, only ſon of the celeſtial Yandar, grandſon of Kokopileſobe, ſovereign of all the genies who govern the earth, has conceived for you a lively and ſtrong paſſion. When you ſought, by your perfumes and noſegays, to attach a ſpirit of celeſtial origin, he ſued at the feet of Baal for the honour of appearing before you. He loved you long before you knew him; if you give yourſelf up to him, he will in return devote himſelf to you. Your nuptials approach; they will be celebrated at the altar of Baal, according to the cuſtom of the country; you will be attended to the prieſt by the two Princeſſes your aunts, and followed by a train of maidens. You will be crowned with flowers; I will compoſe that crown. Your intended huſband will arrive, at the head of a brilliant and youthful party. Before he can approach you, your lover will appear; accept the garland of flowers which he will offer you, and in return give him your wreath. The garland given you, will expreſs that Maugraby ties himſelf to you by indiſſoluble bonds; your wreath gives him the ſame aſſurance. Baal

will confirm your union, and you will vaniſh from the eyes of the aſſembly to a moſt delightful palace." Accuſtomed to hear of theſe things from the Perſian, and to make trifling experiments together, I doubted not the wonders ſhe told me, and was confident of my good fortune. While preparations were making for my nuptials, I aſſiſted to form the fatal wreath, which ſhould give me to the arms of my raviſher. When the time came, and I went to the altar of Baal, Maugraby appeared before me; we exchanged flowers, and the garland he gave me lifted me up, with the ſame care the air ſupports a feather. I was borne in an azure car, glittering with gold and rubies. My lover, more beautiful than the morning ſtar, ſat by my ſide, and ſix horſes, which appeared on fire, conducted by the Perſian with large expanded white wings, bore us to the foot of the mountain where we have been all brought, and the car giving a light to itſelf, vying with the ſplendor of noon, paſſed through the ſubterranean paſſage. I was conducted to an apartment which dazzled my eyes, accuſtomed as they were to magnificence in my father's palace; a ſuperb repaſt was laid before us, and my lover handed me to a ſopha of ſurpriſing richneſs, over which hung a canopy, ſo ſplendid, I was unable to look at it with attention. I percieved we were alone. "Command here," ſaid the enchanter, "and you will be ſerved with inviſible hands. You are a world to me, and with you I ſhall not complain of ſolitude." I happened to ſay I was fond of muſic; immediately a delightful concert be-

gan, which ſeemed to be in the next apartment to us. He ſeemed pleaſed that I expreſſed ſatisfaction. The moment came when the nuptial bed was ready to receive us. He gave me his hand to conduct me. Inviſible hands undreſſed me, without my perceiving the touch, and drew the curtains round us. I ſhall paſs on to a moſt extraordinary viſion, of which I dreamed. I found myſelf tranſported to a palace, whoſe architecture was ſo great and aſtoniſhing, that human fancy cannot paint it. As I entered, a croud of men came to meet me, all ſuperbly cloathed; they made a profound obeiſance, to my huſband and myſelf, and then turned round and walked before us. We paſſed many rooms where there were men and women richly attired, who roſe, and paid their reſpects to us as we paſſed. Extraordinary grandeur every where met my eyes; we arrived at a throne, on which was ſeated a human figure, of reſplendant brightneſs. A crown of diamonds ſhone on his head, and caſt a luſtre, that all his court ſeemed illuminated. I caſt my eyes upwards to the cieling; it was formed of rainbows, whoſe ſemi-circles croſsed each other, and threw forth a grand light.—When we arrived at the foot of the throne; "This is not," ſaid Maugraby, "the ſtatue of Baal; it is Baal himſelf; kneel to him." Then kneeling down "Maſter of the world," ſaid he, "power who reigns over all ſpirits, I preſent to you the wife you have given me." "Maugraby," anſwered the pretended God, "you are my Vizir on earth, and the firſt of my ſubjects. May your wife partake the

happineſs reſulting from the power I have given you; but your union ſhould be a ſubject of feſtival for my Court. The ceremony on your part being over, it remains for us to rejoice that you poſſeſs the object of your wiſhes." At theſe words he roſe, and clapt his hands. Every one followed his example, and the men mixing with the women, went promiſcuouſly from the throne to the ten ſaloons. They every where began to diſcourſe, and to laugh immoderately. My huſband remarked ſome aſtoniſhment in my looks. "This is not," ſaid he, "like the compoſed and quiet Court of your father. To reign on earth, it is neceſſary to exact reſpect. Our powerful ſovereign, above all fear, has no need of reſerve in himſelf or others. The bonds which attach him to his ſubjects are joy and liberty. But let us to table." We now approached an immenſe table, which was covered in an inſtant. The King, under a canopy, ſat alone, but we mixed at the common table, one on the right hand, the other on the left, I never ſaw ſo ſumptuous and abundant an entertainment. The removes were without ceſſation, and every one appeared to eat heartily. For me, the ſight of unknown diſhes piqued my curioſity; it appeared to me, upon the whole, that the ſight and the taſte claimed equal indulgence; whatever I ate ſeemed to evaporate as ſoon as it had paſſed the palate. The wine had only a pleaſant effect; I abandoned myſelf to intemperance, diſturbed only by the ſtrange converſations they held, and the burſt of laughter, for which I could aſſign no cauſe. I began to think

the repaſt too long, when the King roſe, clapped his hands, and the reſt followed his example. This ſaloon led to a long gallery prepared for dancing; my complaiſant huſband conducted me thither. The women were guilty of actions revolting againſt decency. I was hurt at it, and complained to him. "It is here," ſaid he, "a very uſeleſs virtue. The more happineſs is extended, the more it is individually prized and felt; ſhame is a chimera, known only where there is vice. Come, dance with me," "I am ſo tired," anſwered I, "that I with difficulty ſupport myſelf. Surely the air is bad; I feel almoſt ſuffocated." "You travelled ſome way yeſterday," returned he, "and are perhaps fatigued. You had better repoſe yourſelf." He had ſcarcely finiſhed theſe words, when I awoke. My huſband was laying by the ſide of me, apparently aſleep. I laid without motion, thinking of the ſingularity of my ſuppoſed dream. I ſhall paſs on to a circumſtance which opened my eyes to my misfortune. We all know, my Princes, that our tyrant has no features but thoſe which agitate the very paſſion with which he is inflamed. When he does a wicked action, the crime is marked in his face; as for his body, it has been a long time deſtroyed by age, and his impure ſoul paſſes continually from one to ſome other phantom of his creation. My dream had a diſagreeable effect upon me, contrary to the intention of him who cauſed it. Brought up from my infancy with the views of one day being Queen, my father had ordered that principles conformable to my ſta-

tion ſhould be inſtilled into me. The ſcene to which I had been witneſs had offended me. When I found myſelf alone upon the bed, I felt for the noſegay on my pillow, which had produced ſo extraordinary a dream; but finding none, I imputed it to the diſorder of my imagination; and as I had heard, that naturally we dream only of that which occupies us in the day, I reſolved to indulge no reveries in future, and to keep this dream ſecret from every one. The enchanter came, and demanded of me, in an affectionate manner, how I had paſſed the night. "Not very well," anſwered I; "I have been tormented with diſagreeable dreams." At this, his face changed, but only for a moment; it ſoon regained its calm. "It is only," ſaid he, "the effect of your fatigue yeſterday. Can you remember of what you dreamt?" Saying this, he fixed his eyes on mine. I anſwered, as naturally as I was able, that it was ſo confuſed, I could not; more than that, I had eaten and drank too much. In my youth I was accuſtomed to dream, and it was always accompanied with pain in the ſtomach. Happily I do not now feel that. "Repoſe," ſaid my maſqued tyrant; a walk and healthy nouriſhment will recover you. I will ſend your governeſs to you. She is ſtill here; I ſhall endeavour to give her ſome reward for the happineſs ſhe has procured me; take leave of her; I ſhall then diſmiſs her. We are obliged to her, but ſhe is a magician; and all power here is ſuſpicious, except our own; we will act together." At this diſcourſe, I threw my eyes on the

ground, without daring to expreſs my ſorrow at the loſs of my governeſs and confidant. I yet loved my ſeducer, and my will was his. The Perſian ſoon came, and ſeated herſelf at the feet of the bed. You muſt riſe, my Queen," ſaid ſhe, and breathe the freſh air, to remove your indiſpoſition." "But you are going to leave me." "Yes; prudence requires that we ſhould be ſeparated, but not for ever. I ſhould be, indeed, hurt, if I thought we ſhould not have frequent occaſions to meet. Every thing here is at your command, you will have little reaſon to regret my abſence. But," added ſhe, "what is this I underſtand; you have had a diſagreeable dream; you know I can explain them; well, try to remember yours." I was on the point of telling her, when the idea ſtarted in my mind, that having refuſed him to whom I was bounden in duty, I ought not to entruſt any one elſe. "I can recollect nothing," ſaid I; "it is paſſed like a ſummer-ſhower, and I am not ſorry to have loſt the remembrance of circumſtances ſo diſagreeable." The Perſian appeared ſomewhat ſurpriſed, that the pains ſhe had taken for the finiſhing my ſeduction had failed in their effect. My ſenſes had been put in diſorder, but the poiſon had not reached my heart; and in my preſervation I received much more favour than I deſerved. It was time to riſe; twenty elegant dreſſes for deſhabille were preſented to me; I choſe one. "O, my Queen!" ſaid the Perſian, "looking ſo charmingly, no one will ſuſpect you have paſſed a diſagreeable night; but order a carriage to

take the air; and remember, when your mind ſuggeſts an inclination for any thing, that there are an hundred thouſand hands ready to ſerve you, and that the walls have ears." I ordered, and inſtantly a voice of infinite ſweetneſs, pronounced after me, diſtinctly, "A carriage and horſes for our Queen!" and they were conducted to the gate of the palace. "Who will drive?" ſaid I. "The reins," anſwered the Perſian, "may remain looſe on the necks of the horſes; they will go wherever you pleaſe." "I would take the air," ſaid I, mechanically; inſtantly the reins appeared to be taken, and the car paſſed over a delightful country. I perceived ſome large buildings; and inquired the uſe of them. "What you ſee," ſaid the Perſian, "is the place where the elephants and camels are kept, and thoſe are the offices." "But," ſaid I, "if there are no human creatures here, of what uſe are the beaſts?" "There are," anſwered ſhe, "as many men as other creatures, but they are not under that ſhape; they become men only when we have need of men; at other times they take the forms of different animals." "What cruelty!" exclaimed I. "Softly, my Princeſs;" you are here elevated to the rank of genie; learn to view with a different eye the ſons of them. Think you not but that the greater part of them are happier in poſſeſſion of inſtinct, than they were with purblind reaſon. In their preſent ſtate they want nothing; they are liberated from the remembrance of paſt evils from thoſe preſent, and

from the fear of the future; they enjoy themſelves without thought. No exiſtence is here deſirable but that of a genie, or beaſt; the intermediate ſtate is truly to be compaſſionated." My mind was loſt in endeavouring to find the truth or falſity of this reaſoning, when my ſeducer, beautiful as the day which ſhone upon him, appeared on a charming horſe, which he managed with uncommon grace. My love was not yet diſſipated, and he endeavoured, by tender and paſſionate attention, to redouble it. I forgot my obſervations, and my dream, and delivered myſelf up to the enchantment. We returned to the palace, and though I had paſſed one part of the night in eating, I felt very hungry. Abundance of delicacies tempted me again to eat and drink, as if what had paſſed in the night were only an illuſion. My reaſon was gone, and nothing remained to me but my fooliſh paſſion; but the time approached when I ſhould expiate by tears the moments of pleaſure I had procured myſelf, and the crime I had committed. I learnt on the morrow that the Perſian was gone: my jailor, whom I yet regarded as my lover, brought me the news; at the ſame time he announced the neceſſity of his departure for a few days, and pointed out the many ſources of enjoyment he had left within my power. I was miſtreſs of all; my voice could even animate a ſtatue. "You may," ſaid he, "aſſiſt me in my labours; here are books; with the proficiency you have already made, the moſt ſlight application will infallibly haſten your progreſs to perfection. But in my abſence, remember that we

are one, and that as you may do every thing in my name, ſo you can do nothing without me." We paſſed part of the day together and in the evening, before ſunſet, he diſappeared. I felt the earth ſhake, and heard a noiſe like thunder, as though the mountain had been divided to give him paſſage. When I found myſelf alone, I felt no wiſh to exert my power; ſolitude was pleaſing to me, and I abandoned myſelf to reflections which I had before ſhunned. The policy of removing my governeſs ſurpriſed me. In a place where the maſter appeared omnipotent, what harm could be effected by my companion? I returned to my diſcourſe with her; I retraced the circumſtances of my dream, where Baal had acknowledged Maugraby as his Vizir; I recollected the indecencies I had ſeen and heard. "Happily," ſaid I, "this was but a dream, ſince I roſe with ſuch an appetite." Nevertheleſs, the connection of the events embarraſſed me, and gave it the appearance of truth. Fatigued with the conflict in my mind, I went to bed, and endeavoured to forget my real ſituation in ſleep; ſtill calling to mind, in ſpite of myſelf, the angry look which had eſcaped from Maugraby, when I ſeemed diſcontented with my dream. "Heavens!" ſaid I to myſelf, "Light and ſhade are not more oppoſite than the looks of this being; one of killing anger, the others of love." At length I fell aſleep; I dreamed that Maugraby embraced me; but in the embrace bit me ſo hard, that I cried out with pain; inſtantly I ſaw before me a hideous ſpectre, whoſe looks

filled me with affright, and changed into a tyger to devour me; a moment after, it became a frightful ſerpent, which turned round me, and folded me in his poiſonous body. I was in a ſtate of undeſcribable terror; my blood froze in my veins; my old governeſs appeared to me. "Ah! unfortunate Princeſs," ſaid ſhe, "thou art loſt; thou haſt burned the Koran, and delivered thyſelf up to the enemy! Remember, if thou canſt, the firſt line, "There is but one God, who is God, and Mahomet is his Prophet." In pronouncing theſe words ſhe diſappeared. I repeated the words after her, and was delivered from the viſion, at the ſame time I awoke, covered with a cold ſweat. It is impoſſible to imagine my terror; my firſt idea was to call ſome one to my aſſiſtance, but it recurred to me that I was ſurrounded by enemies; I repeated the words three or four times, and again fell aſleep. I roſe as ſoon as it was day; put on the firſt habit which came to hand, endeavouring to gain the country, without company or reſource, ſave only my magic ring, for which I doubted not I ſhould have employment. Maugraby had forbidden me to act without him; but the prohibition of an enemy is as little to be regarded as his advice. With every thing to apprehend, it was ſurely laudable to employ all my power to extricate myſelf from the danger into which my imprudence had plunged me. My power had ſubjected a ſpirit of the earth; he appeared to have ſo little intelligence, that I employed him only in gathering flowers. "I will now aſk him to tranſport

me hence immediately. This is no great effort for a genie; he will do it, for he does not ſeem miſchievous." When I had taken my reſolution, I ſought the moſt ſolitary place I could find; when I came there, before I uſed my ring, I pronounced, with a loud voice, "If there are eyes or ears near me, let them know that there is but one God, who is God, and Mahomet is his Prophet." I heard a noiſe round me, mixed with groans; I perceived the ſpell took effect; I formed with my ring a large circle round me; I retired to the center, and drew a ſmaller circle, and called loudly three times, "Kathety!" turning my ring, and ſtamping with impatience, that I was not obeyed. I repeated my command without effect; till, quite angry, I called the rebellious ſpirit in the name of Mahomet. A tempeſt formed above my head, which burſt with a violent clap of thunder, and let fall a heap of vapour into the larger circle, from whence came Kathety, ſo frightened, that his eyes ſtared, and his hair ſtood erect. "Diſobedient ſpirit!" cried I, "who made thee deaf to my voice?" "Miſtreſs," ſaid the being, trembling before me, "Of myſelf I ſhould not yet have obeyed; I was forced hither by a ſuperior power; how could I force the barriers which defend the entrance to this ſpot from all other ſpirits but thoſe in the ſervice of Maugraby? How could I again expoſe myſelf to the hateful yoke of ſlavery! 'Tis Maugraby with whom you are placed, unfortunate and imprudent Princeſs." Aſtoniſhed to hear him ſpeak thus, "Why," aſked I, "did you not

warn me of my danger, when the Perſian ſlave adviſed me to form bouquets?" "I ſhould have been in danger," anſwered Kathety, "of being delivered to Maugraby by her. Do you not know who ſhe is? The daughter of a King and Queen like you; reduced to your ſtate, I counterfeited folly before her to eſcape her curioſity." "Well," cried I, "can you take me hence the way by which you came?" "The ſlaves of Mahomet," ſaid the genie, "enveloped me in a ſtorm, and brought me hither. By my nature I can eſcape; but I cannot take with me a ſtraw belonging to Maugraby. Princeſs," added he, "my ſervices can be of no uſe to you; but the advice I can give you, may. I was once the ſlave of Yandar, the genie mother of Maugraby. If I cannot free you, I can tell you what will induce you to ſupport your ſituation with courage, ſince it appears Mahomet has not abandoned you. Give me my liberty, I promiſe to make a good uſe of it. Generous and unfortunate Princeſs, call me not Kathety; call me Kardaſh; that is my name. Say to me, ſtriking me on the forehead with the ring, "Kardaſh, I give thee thy liberty, and deliver thee to the hands who brought thee hither," and in an inſtant, freed from all fear, I will give you all the information in my power." At the requeſt of the genie, I did as he deſired, pronouncing the words he ſuggeſted. "Soon," ſaid the genie, "I undertake to prove my gratitude; now, my Princeſs, I congratulate you on your good fortune in calling me hither on a Friday, when the power of Mau-

graby is uſeleſs, without which we ſhould have been diſcovered; he cannot yet return, becauſe he is gone out, in deſpite of himſelf; ſo I ſhall have time to ſpeak of him, and you to reflect. I ſhall begin with his birth.

The Hiſtory of the Birth of MAUGRABY.

IN the city of Harenai, in Africa, was a young orphan, who had an eaſy fortune; his figure was handſome, and he had not that dark colour which is moſt uſual among the Africans.

He was ſedentary; loved reading, and hitherto had ſhewn no great paſſion for women: his amuſement was derived from the care of his patrimony, and particularly the culture of a large plantation of olive trees, ſurrounding a ſmall houſe, within a journey of half a day from Harenai.

Twice a week Hal-il-Maugraby mounted his camel betimes, and carried with him proviſions for the day, which he paſſed in directing the management of his trees, or the collecting of his fruits. When the heat of the day oppreſſed him, he retired into an harbour overgrown with vines; theſe were watered by a plentiful ſpring, which fell afterwards into a deep and capacious baſon.

One day, while he was ſleeping in this covert, he ſaw in a dream a female of ſurpriſing beauty; with the brilliancy of whoſe charms he was the more aſtoniſhed, as it was ſeldom ſeen in Africa. This en-

chanting object leaned forwards to embrace him, and produced ſo lively and quick an effect upon the ſenſes of the ſleeper, that he raiſed himſelf to meet the careſſes of his lovely viſitor. He waked, thinking that he held her in his arms, but he preſſed only the air; yet he fancied that he ſaw a little flame, which roſe from the place, and immediately diſappeared.

From this moment Hal-il-Maugraby was in love; nor could he by any means remove his thoughts from the enchanting image which had ſeized his heart.

"Divine object," cried he, "Thou ſurely doſt exiſt, thou art not merely an illuſion. You extended your lovely arms towards me; your eyes appeared to be filled with love, and you have excited in me a paſſion which will coſt me my life, if you deign not to appear again to bleſs my eyes!"

The camel of Hal-il-Maugraby fed tranquilly in the meadow; but his maſter had loſt even the idea of food, his eyes were turned inceſſantly towards the ſpot in which he ſaw the light, and his tongue ceaſed not to ſpeak of the delightful phantom, except in thoſe intervals which he gave to ſighs and tears.

For three whole days he neither took nouriſhment nor cloſed his eyes in ſleep; at length, completely exhauſted, he fell into a kind of doze, when he heard a ſweet and ſounding voice pronounce theſe words, "Yandar, Queen of the Genii, cannot ſhew herſelf to an adorer of the falſe Prophet Mahomet. Burn, and execrate that Koran which now you ſtudy; adore the moſt powerful of beings, next to God, which is my grandfather, the great Kokopileſobe; and if you

ſwear to be faithful to me till death, I may then become your wife."

Hal-il-Maugraby, ſcarce yet awake, exclaimed, "Yes, dear object, whatever you command, I will perform; and from this very moment I curſe the impoſtor Mahomet, and all his works."

It is well," replied the unknown voice, in a tone to touch the very heart; "return, my dear Hal-il-Maugraby, to Harenai; erect an altar, and on the Friday enſuing ſacrifice a heifer to the great Kokopileſobe: caſt the Koran on the hotteſt fire you can make; ſwear fidelity to the tender Yandar, and, as ſoon as the aſhes of the accurſed book ſhall be ſcattered to the four winds, ſhe is your own."

The lover muſtered ſtrength to raiſe himſelf from the bed on which he had ſunk, and greedily devouring the remains of his proviſions, returned in haſte to Harenai. There, in the moſt ſecret part of his houſe, he raiſed an altar, performed the ſacrifice enjoined, and had no ſooner ſcattered the laſt grains of aſhes, than he found himſelf conveyed into a magnificent palace, where he became the huſband of Yandar.

Agriculture was now no longer his object; he was directed ſolely by Yandar, and quickly became one of the moſt dangerous magicians upon earth. Never have we had ſeverer maſters than his ſpouſe and he; never have there been votaries more attached to Kokopileſobe. I have proved it by fatal experience. I was born wicked, but they have puniſhed me for not being ſo ſufficiently.

Such, Princeſs, have been the founders in Africa of that Dom-Daniel, which has become ſo formidable; where their ſchool of magic torments the unhappy ſpirits of my ſpecies, and diſturbs the world. By them has Africa been covered with monſters.

But the diligence of the cruel Yandar and her huſband could not have completed their eſtabliſhment; the chief foundations of which are in the ſea, had they not been ſucceeded by that Maugraby, whom you have made your huſband.

To falſehood, and all the dreadful qualities born with him, he has added new malice; he inherits all the evil that his parents had, and they have fixed to him for ever this abominable inheritance.

I had unhappily the occaſion of knowing their ſecrets, particularly after the death of Hal-il-Maugraby, and the beſt revenge I can invent, is to reveal them, in hopes that by the protection you enjoy, you may be enabled to deſtroy their machinations.

Yandar in vain endeavoured to extend the life of a partner ſo worthy of her: his days were numbered, or ſhe would have made him maſter of one half of Africa. She gave him royal obſequies at Harenai, and reſerved his aſhes to mix with thoſe of that body which ſhe was ſoon to reſtore to the elements, as ſhe had taken it only for the love of him.

Us ſhe employed to conſtruct the tomb in which their urn was to be preſerved. Unfortunately for me, I was one of the principal agents in this work, which wanted one third of completion, when by ſome ſlight fault I incurred the anger of my odious

Sovereign. The puniſhment ſhe inflicted was this: —She was trying the compoſition of an urn which was to be inviolable, to contain the mixture of their aſhes: into one of theſe ſhe forced me; ſealed it in the name of Kokopileſobe, and caſt it into the Perſian gulf; where I ſhould have remained in wretched durance for ages, had not the urn been diſcovered accidentally by a fiſher for pearls. The urn was broken by the fiſherman, and I regained my freedom.

My firſt inquiry was after my cruel enemy and her ſon. From other ſpirits ſubject to them, I learned the precautions ſhe had taken to confirm the ſovereignty to Maugraby, her ſon; and that he had completed the magic eſtabliſhment in the very ſpot where we are: that already maſter of almoſt all Africa, the Kings of which are only his Lieutenants, he meditates, if poſſible, the dominion of all the earth. Finally, I learned the particulars of his enchantments and his plans.

As far as he can, he perſuades all Kings of the earth to yield him their firſt born; theſe are his moſt powerful inſtruments. He employs alſo all the diſcontented parents who curſe their children, children rebellious againſt their parents, huſbands and wives at variance, gaining thoſe always who are moſt in fault.

When a caravan ſets out over the burning ſands for Upper Egypt, he rides upon the wind Shirak, and quickens its ſpeed for their deſtruction. When the wretches are reduced to extremity, he appears as

a benefactor; but his aſſiſtance is gained only at the price of becoming ſlaves to him, to Zatanai, or his maſter the great Kokopileſobe. The caravan after all, is ſaved only to be taken to his dwelling; where, inſtead of three hundred beaſts of burden, appear four hundred; the drivers and the conductors being reduced to that ſhape.

When he has ſeized the ſon or daughter of a Prince, if he can render them as wicked as himſelf, they become his ſlaves. Thus Ilage-Cadahe, Megina, and the Perſian woman who has been with you, and others that I could name, are all the offſpring of royalty. Thoſe whom he cannot totally corrupt, he caſts into a well; the enchantment of which I will diſcloſe with the others.

Though he was born handſome, his body is now as ſhocking as his ſoul. The decrepitude of his age, which exceeds a century and a half, has reduced his human ſubſtance to a mere nothing: but he can, with incredible facility, aſſume all ſhapes; nor can he be detected, but by the appearance of his eyes.

Such, Princeſs, is the horrible monſter into whoſe hands you are fallen, and from whom you have reaſon to expect the moſt outrageous treatment. But I truſt in your planet, and in your courage; and commit to you the vengeance of us all.

Kardaſh then made a momentary pauſe, after which he accurately taught me all the ſecrets of the monſter's enchantments, in caſe I ſhould find any one to eſpouſe my cauſe. He then preſſed me to diſmiſs him; but I was deſirous firſt to know why

he had at his original appearance concealed both his knowledge and his real name.

"Princeſs," replied he, "I was ſeized with apprehenſion on finding myſelf conjured by a diſciple of Neakia, formerly Princeſs of Aderbigian, and become a ſlave to Maugraby. Could ſhe have diſcovered me, could ſhe have informed her maſter that chance had freed me from my priſon, he would have feared that I ſhould, as now I do, reveal the ſecrets of his family, and would have ſhut me up immediately in a confinement ſtill more horrible.

"While your eye ran over your books, my ſign by chance attracted it; you traced it in a circle, and you conjured the ſpirit attached to that ſign to appear immediately before you. Conſtrained to obey, but anxious to eſcape the threatened danger, I took the name and the appearance of the ſimpleſt ſpirit among us, that of *Kathety*, who crawls upon the earth, employed in fabricating dreams for thoſe who have not memory or imagination to ſupply them. I ſo well aſſumed his ſtupid manner, that Neakia, to whom you gave the account, was duped by it. You were employed at that moment in making noſegays, and your governeſs thought me very fit to collect for you the materials, which ſhe intended to ſupply, on condition that nothing of my own ſhould be added to them.

"This wretched creature has done you much miſchief. Recollect the crown you gave to Maugraby, and the garland he bound upon you. He did not long permit them to remain; but they are the

ſymbols of that fatal knot by which you are connected with him: you will ſee them certainly again; obſerve only to what uſe they are applied."

"But, Kardaſh," ſaid I, "cannot you inſtruct me how to defeat the enchantments by which I am threatened?" "I cannot," replied he; "becauſe I cannot poſſibly foreſee in what manner our cruel enemy will conduct his plans. As to the enchantments here, and thoſe of his mother and himſelf near Harenai, I will now diſcover them all, with the means by which they may be deſtroyed. Thoſe which appear difficult to retain, I would have you cauſe me to repeat. You muſt not riſque the loſs even of a word; every ſingle ſyllable is important."

He then recited to me all the myſteries of this habitation, and thoſe of the great enchantment near Harenai. As he developed, ſtep by ſtep, theſe labours worthy of the Grand Vizir of Satan, I ſhuddered. At length I ventured to put in one queſtion, and to aſk him about my dream, in which I had ſeen and heard ſuch wonders. "It was no dream," replied Kardaſh; "you were tranſported by him to the caverns beneath the ſea, which correſpond with the Dom-Daniel of Tunis. You beheld there Aſmodeus, one of the powers of Kokopileſobe, and with him an aſſembly of magicians, ſuch as they hold when the moon is in the wane. His wiſh was to initiate you in thoſe flagitious practices, and make you learn to love them."

Kardaſh had now been ſpeaking a long time, and my legs began to ſink beneath my weight; he ob-

ſerved it, and ſaid, " you are fatigued, Princeſs; but you muſt ſummon all your reſolution. Our converſation, we well know, is obſerved by a hundred thouſand witneſſes, who, by means of the circle in which we ſtand, are unable to make out a ſingle word we ſay; but you will be ſoon betrayed by all the ſlaves and accomplices of Maugraby within this place, and I, were it not in your power to preſerve me, ſhould be loſt beyond recovery. Reward, then, the ſervice I have done, by pronouncing aloud this invocation and command:

" Spirits, the ſervants of the mighty Mahomet, who have compelled Kardaſh to come hither, conduct this ſlave to the feet of the powers of the great Solomon."

" As ſoon as I am departed, you ſhould deſtroy your circle, and, if you will do all that is prudent, your wand alſo; for you will not long be ſuffered to retain it."

I complied, without heſitation; and, in a moment, Kardaſh was conveyed away by the ſame cloud, in which he had ſo ſuddenly appeared: I deſtroyed my work, broke my wand, and returned to my apartment, ſupporting my ſpirits with the firſt line of the Koran which my ancient gouvernante had recalled to my recollection.

Perhaps it was only the illuſion of fancy; but as I approached my bed, to throw myſelf upon it, I thought I heard a murmur in my ears, which ſeemed the ſound of inſult. Dreſſed as I was, I fell upon my bed, without imploring any ſuccour. In

that ſtate, my ſole reſource was to raiſe my mind, if poſſible, to God and his prophet; but my heart was filled with grief and bitterneſs, and the overwhelming idea of my infidelity was like a monſtrous weight oppreſſing me. In vain would I have raiſed my hands, or even my eyes, to Heaven; I remained deprived of motion. Very ſoon the darkneſs of the night came on, and never had it ſeemed ſo horrible. The ſilence filled me with terror; and it ſeemed that univerſal nature had abandoned me to my fears, my regret, and my remorſe. Since that I have ſuffered greatly by the cruelties exerciſed upon me; but never any thing to equal the pangs of that moſt dreadful night. At length the day appeared, and brought at leaſt a change of circumſtances. My ſoul revived a little at the ſight of the ſurrounding objects, but ſoon a horror came again upon me, from conſidering that profuſion of riches by which ſo many others muſt have been ſeduced. I reſolved to ſtrike whatever I beheld with my wand; to convert my chamber into a ſepulchral vault; ſhut out from day, my bed into a tomb, and thus inſult the vengeance of my tyrant, by being the firſt to execute it.

I raiſed myſelf in bed with this idea, but recollected then that I had deſtroyed my wand. A farther reflection reminded me, that I had been made by Kardaſh the depoſitary of ſecrets, ſuch as might in time avenge both Heaven and earth by the deſtruction of the monſter. To this great end I therefore reſolved to hold myſelf reſerved. I repeated in-

ceſſantly the inſtruction of the genie; I applied ſo cloſely to the taſk, that all the words of conjuration became indiſſolubly connected in my memory. In this manner I continued employed, till the very cloſe of day; when a ſudden tremor of the earth interrupted my application, and announced to me the return of Maugraby.

I expected him to come as quick as lightning, but I was miſtaken; he was doubtleſs detained by the reports made to him by his ſpies. At length he came; nor was there ever ſeen a contraſt more extraordinary, or more alarming, than that which then appeared between the brilliancy he tried to give his perſon, and the agitation his internal paſſions cauſed.

"Faithleſs woman?" exclaimed he, "you connect yourſelf with my enemies; you make circles to introduce into my dwelling the impure ſpirits of Mahomet. Receive the chaſtiſement thy crime deſerves."

So ſaying, he put round my neck the Crown of flowers I had preſented to him on the fatal day of our nuptials, and upon my leg that garland of flowers with which he had at the ſame time adorned my perſon. I was utterly incapable of making oppoſition. He then blew upon me, and I was changed inſtantaneouſly into a bird, as you behold me. This circle of blue, green, and ſcarlet feathers on my neck, is my crown of flowers; this chain upon my foot is that which was my garland. My tyrant then dragged me by my chain to hisapartment, which you

know; ſtruck the ſtatue which ſtands there upon the face; commanded the door of the aviary to open, and fixed me to the perch on which you ſee me.

By the knowledge I have gained, I am well aſſured that I cannot poſſibly regain a human form or liberty, but by his death: ſuch is the effect of that fault which I committed, when voluntarily, and by my own free motion, I made him maſter of my perſon.

Paſſionately attached to me, as I ſhall prove to you he ſtill is, he has not choſen to deprive me, like thoſe creatures among which I am, of reaſon. His wiſh was, that the dreadful melancholy of my ſituation might lead me to aſk pardon of him, and requeſt to live with him as his wife, if not by day, at leaſt by night. This made it poſſible for the Prince of Syria to reſtore to me the uſe of ſpeech.

When Maugraby was gone, and had left me with the other birds, I wiſhed to praiſe God and Mahomet that I was delivered from the preſence of my tyrant; but, inſtead of words, I produced only the natural cry of the bird whoſe form I bore, and diſtinctly pronounced the word *harra*: this the other birds throughout the aviary immediately repeated.

I thought them gifted with underſtanding like myſelf, notwithſtanding what Kardaſh had ſaid concerning the ſtate of ſtupidity into which all the metamorphoſed had been hitherto reduced; but I ſoon perceived that they retained only the uſeleſs faculty of repeating the word laſt heard, or that moſt frequently pronounced before them.

Eſtabliſhed on my perch, I now began to think at leiſure on my ſituation. Except that I was chained, I fancied I was juſt the ſame as the animals around me; and I found this ſtate more tolerable than that of fear which had preceded it: a thouſand times preferable did I think it to the horror of being expoſed to the careſſes of my impious and cruel raviſher. Alas! I was deceived; I had not yet eſcaped them.

Two days elapſed, in which he did not give me the affliction of his preſence. At the cloſe of the third, he appeared, aſſuming, as much as poſſible, the air and the appearance by which I had been firſt ſeduced. "Siſter of the planets," ſaid he, "you have offended grievouſly; you are faithleſs to Baal: But my heart is torn by the ſeverity I am conſtrained to exerciſe towards you. I now reſtore your human ſhape; come, ſhare my bed; be an obedient wife; and when you are made fully ſenſible of your offences, and have rejected the errors of your impious teacher, I will ſupplicate the angry God in your behalf."

Thus ſaying, he caſt a few grains of incenſe on a brazier which ſtood there, and looſened the chain which fixed me to the perch. Immediately I found myſelf ſtanding before him, naked. "Cruel Maugraby!" I exclaimed, "tell me not of yourſelf, your paſſion, or of Baal, who delivered me into your hands; reſtore me to my father, and know I can deteſt and forget you." My tyrant, at theſe words, grew furious. "Follow me," ſaid he,

" thou woman, who art far more cruel;" and dragged me by the chain, which ſtill remained upon my leg.

I reſiſted, but in vain; he pulled another chain which was round my neck, and putting me to inconceivable pain, conveyed me to his bed. There, unable to reſiſt his horrible careſſes, or even to teſtify my diſdain, by ſpitting at him, I was detained at his pleaſure, and forced to liſten to his reproaches and his blaſphemies.

For five years has this dreadful ſcene been repeated daily, with circumſtances yet more cruel than I can repeat. My only reſpite is when he is abſent on his odious ſchemes, or plunged beneath the ſea, to join in the abominations of Aſmodeus.

When the trembling of the earth announces the return of my tyrant, if my beak was a ſword I ſhould plunge it in my heart. Now, indeed, I feel at length the goodneſs of Providence, in denying me the means of ſelf-deſtruction, that I may give invincible arms to the protector Heaven has ſent me in the favourite of Mahomet, the Prince Habed-il-Rouman.

Young man! deſtined by Heaven to be the avenger of the human race, continued the Princeſs of Egypt, addreſſing herſelf to the Prince of Syria, you muſt immediately depart, to get into your power the aſhes of Hal-il-Maugraby and Yandar, concealed beneath the plain by which you approach the town of Harenai, on the Eaſt. The means by which

you muſt perform the journey, with the expedition that is neceſſary, are theſe:

There is, in the meadow which you know, a bird called Feſſefze. Solomon formerly ſent it into the foreſts of Lebanon to find the wood of which he wiſhed to make his ring of power. Since that time, he has always been a favourite of the Prophet, who has taken delight in giving him excellent qualities and beautiful plumage. He is a heavy bird, and, like the oſtrich, has no means of defence. The five Princes will attend you; you muſt together form a circle round him, and all ſix muſt exclaim at once, "Suffer yourſelf to be taken, in the name of Solomon, to render ſervice to our great Prophet." He will throw himſelf into your arms; kill him without heſitation. Brought thither by enchantment, his wife is inſupportable; preſerve his plumage; burn by themſelves his heart and body, and carefully keep his aſhes. Thoſe of his heart thrown into a perfume, made of amber, will open you a paſſage through the mountain, which otherwiſe you would be unable to ſurmount. Keep a portion of theſe aſhes to ſecure your return, and vigilantly preſerve thoſe of the body.

When the mountain ſhall open you a paſſage, each of you muſt take a feather of the tail; two from the wings, and two from the head of the bird. You muſt together incline over the ſmoke of the perfume, and then Prince Habed muſt exclaim, "Feathers of the ſervants of Solomon, conduct the workmen of the Prophet to their labour." Purſue the impulſe

by which you will be led to the entrance of the town of Harenai, along a path of olive trees, planted by Hal-il-Maugraby; you will perceive an olive ſtanding by itſelf, taller than the reſt. This is the tree which muſt arreſt your attention. The gate of the enchanted dome is beneath its branches; but the paſſage every moon changes its appearance; a precaution taken by Yandar to render the enchantment inacceſſible.

Round this tree you muſt draw a circle of thirty feet in diameter; you muſt ſtand in this circle, at equal diſtances; each of you throwing into a perfuming pot a portion of the aſhes formed from the body of the bird, the earth will inſtantly tremble beneath you, and a paſſage will open itſelf before you. Habed muſt place one of the Princes with his drawn ſabre at the entrance, ſaying to him, "Soldier of Mahomet, do your duty, and defend this paſſage," You muſt then in concert direct the plumes of the bird to do their duty alſo.

Let not the innumerable beauties, which will every where preſent themſelves, for a moment excite your curioſity; and let your ears be cloſed to the ſweet and inexpreſſible melody around you. Let not the moſt burning thirſt, if ſuch you ſhould feel, invite you to the waters whoſe clear ſtreams will tempt you. Every thing you will behold will expoſe you to danger. Prince Habed muſt march at your head, and you will all arrive, with your ſwords drawn, at the foot of a terrace, ſurrounding a mag-

nificent dome, on the ſummit of which is the fatal urn, the conqueſt of which is your aim.

A trench, a hundred feet wide, the bottom of which cannot be diſcerned, ſurrounds the terrace; but this you will eaſily paſs, by means of the plumes of the bird. There are four ladders; you muſt aſcend that which you will find firm; but you muſt diſcover this, by firſt burning on the firſt ſtep a perfume, into which you muſt throw ſome aſhes of the body of the bird. You muſt do this conjunctively, and Habed muſt pronounce aloud, "Snare, diſcover thyſelf." The ſolid ladder will then remain; the others will diſappear.

Having gained the terrace, you muſt take a circuit round the building; be not induced to admire the magnificent architecture. Have in mind, that to ſucceed farther, and to obtain entrance, you muſt ſeek only for the gate to the Eaſt, and that the treacherous light, the blaze of which may aſtoniſh you, will ſerve only to delude you.

Prince Habed will be obliged to produce perfumes, into which, before each of the four gates, he muſt throw ſome of the aſhes. Then the gate, which was before like gold, correſponding to our Eaſt, will be of a pale white; the weſtern gate will be red; that to the ſouth, will be black; that to the north, yellow.

An armed ſentinel muſt be ſtationed at each gate, and Habed alone muſt advance to the Eaſtern gate.

Three times he muſt ſtrike the door with the back of his ſabre. I cannot tell what form, when the

gate is opened, will diſpute his entrance; for the principal mode of defence, in this place of prodigies, conſiſts in its perpetual changes.

As ſoon as Habed ſhall have knocked at the white gate, whatever phantom may appear, he muſt conjure it, *by the twenty-four books of Ananias.* When the viſion ſhall have vaniſhed, he muſt place a ſentinel betwixt the two door poſts. He muſt paſs on to the red gate, and having cauſed it to be opened, he muſt conjure the objects which ſhall appear, ſeemingly to terrify and deſtroy him, *by the power of the ſeal which is on the ring of Solomon.* This phantom will alſo ſuffer him freely to proceed. At this alſo he muſt place a ſentinel, and paſs to the black gate; here his form of adjuring muſt be, *by what is engraved on the ſabre of Mahomet.* The fourth gate he muſt adjure, *by the power of the rod of Moſes.*

Prince of Syria, when you have gained the four gates, you muſt enter by the eaſtern. This will conduct you into the tomb, where the aſhes of Maugraby's parents are ſhut up within an urn, ſtamped with the ſeal of Kokopileſobe. This urn is placed upon the knees of a ſtatue, repreſenting that very power, the ſovereign of the ſpirits in revolt againſt God and his prophet.

In his hand the ſtatue holds a bow of gold, always bent, and ready to diſcharge a dart of fire. Your adjuration againſt this danger, which is the greateſt you will encounter, muſt be *by the ſacred characters inſcribed on the tiara of the Jewiſh High Prieſt.* The arrow will then diſſolve into ſmoke, and from the

ſinger of the ſtatue you muſt take a ring, which was once the ring of Yandar; this you muſt place on the little finger of your left hand.

You then muſt take the little urn of gold, which lies upon the knees of the ſtatue; you muſt bind it in your girdle, and the power of Maugraby will be yours. You will touch the ſtatue with the ring, by the power of which it was conſtructed, and inſtantly this golden Coloſſus, with its throne, will be converted into ſmoke, and vaniſh.

For diſſolving my chains, take three of the feathers which compoſe my collar; burn a perfume, and caſt the feathers on the flame; pronouncing, at the ſame time, theſe words: *Human creature, in the name of Mahomet I give thee liberty.* The feathers of Feſſefze will then tranſport you back to me, whom you will find at liberty, and full of anxious care to counteract whatever might prevent your ſafe return.

Recollect, my Prince, the whole that I have ſaid. For my own part, I thank heaven for having given me power to keep in mind the whole inſtruction of Kardaſh. In my preſent form, my employment has been always to repeat it night and morning; and the hope of being inſtrumental to my own deliverance, and the welfare of the human race, has been my conſolation.

Habed had a memory as ſtrong as his underſtanding was acute. Every ſtep of the whole proceſs was firmly engraved within his mind; and he felt, that while the power of Maugraby continued, it was a public danger to delay a ſingle moment. He led, therefore, his companions in diſtreſs to the chaſe of

the bird Feſſefze. The creature was caught and ſlain; its feathers diſtributed among them; and the aſhes of the body and heart preſerved for their appointed purpoſes.

They then took arms, perfumes, and other neceſſaries, and went to the foot of the mountain, which they compelled to open, and afford a paſſage. Having paſſed it, they gave each their commands to the feathers of Feſſefze, and were conveyed like birds through the region of the air. They ſtopped at length at a conſiderable city, in the center of a plain, and alighted within the plantation of olives which had been deſcribed.

Habed inſtantly perceived the olive tree, at the foot of which he was to work. He found there the paſſage to the ſubterranean enchantments; a black ſtone cloſed the entrance, which, by means of a ring, was ſoon removed.

The Prince of Syria, and his companions, were now involved in darkneſs, and in a ſubterranean paſſage; but the feathers of the bird conveyed them; and the Prince continually collected all his ſuite around him, calling them tegether by name, excepting him who was appointed to defend the entrance of the cavern.

They ſoon arrived at light, and ſaw a brilliant ſky, with a moſt delightful country. Hunger and thirſt began now to torment them. On each ſide of their path flowed the freſheſt and the pureſt water; melons of all kinds were growing on its banks; and their way was ſo overſhadowed with trees of the moſt

delicious fruits, that they were forced to puſh aſide the branches as they paſſed.

" Soldiers of Mahomet," exclaimed Habed very frequently, " we are not here to ſatisfy our appetites. The hunger and the thirſt we feel, with all theſe tempting offers of relief, are only ſnares; reject them, and be firm. We have learnt the art of ſuffering; this is our time to practiſe it."

But now a new inconvenience came upon them. The heat of a moſt ardent ſun, ſtriking upon a ſandy ſoil on which they trod, made them ſeem to walk on burning coals: while on each hand a ſhady alley, covered with a freſh and ſpringing turf, attracted their attention and deſires. Habed renewed his exhortations, comparing theſe temptations to the flatteries of their malicious enemy, and the young Princes his companions had need of all his firmneſs and diſcernment to preſerve them from the danger.

The laſt contrivance was leſs open to ſuſpicion. They paſſed along a path, where poppies grew in great abundance, and ſleep began inſenſibly to weigh their eyelids down. The Prince of Syria perceived the ſnares, and cried out inſtantly, " Soldiers of Mahomet, for a moment check your courſe, and in the name of the great prophet cruſh theſe flowers." He was obeyed; their drowſineſs went off; and renewing their march, they ſoon perceived, in the midſt of the plain, the palace which it was their object to deſtroy.

Without attending to its magic beauties, which were all illuſion, let us purſue the labours of the

Prince and his companions. Aſſiſted by the feathers of the bird, they paſſed a formidable moat, and landed on the terrace, where they ſtudied the ſituation of the gates, and proceeded exactly as they were inſtructed. When the gates had taken their true colours, and Habed Rouman ſtruck upon the white, it opened with a dreadful noiſe. A hideous giant then appeared, wielding a vaſt lance, with which he ſeemed prepared to ſtrike the Prince: but being conjured by the twenty-four books of Ananias, his form diſſolved in vapour, and was loſt.

At this gate Habed placed a guard; and having uſed ſucceſſively the ſeveral forms of conjuration he had learned, he vanquiſhed with the ſame degree of eaſe a dreadful lion which came open-mouthed upon him, a ſerpent with three heads, and even diſſolved a hatchet of enormous weight and perfect ſharpneſs, aimed directly at his throat.

By theſe ſucceſſes, he was maſter of the four great gates by which the formidable ſtatue was to be approached, at each of which he placed a guard, whom the deſire of ſelf-preſervation ſufficiently compelled to vigilance. At the ſmalleſt noiſe from without, they raiſed their ſabres, in the name of Mahomet; a precaution which the Prince ſuggeſted, and truly worthy of his wiſdom; for, the moment that he ſet his foot within the white gate, the ſpirits of the four elements were turned looſe to defend the ſtatue of Kokopileſobe.

Had the paſſes been free, theſe ſpirits, entering by the four gates, would have carried off the ſtatue,

and with it the urn with the aſhes of Hal-il-Maugraby and Yandar. Habed now ſtood before the golden coloſſus, which was ſeated on a golden throne, and almoſt reached the vaulted roof of that vaſt building. Its eyes ſeemed filled with lightning, ſtruggling for a vent, and flaſhing in its narrow limits.

The burning dart was ready now to fly againſt the breaſt of Habed; but, being conjured by the ſacred characters impreſſed on the tiara of the Jewiſh High Prieſt, fell to the earth; at the ſame inſtant the bow dropped from the hand of the ſtatue, and, with it, fell from the throne.

The Prince of Syria boldly ruſhed to ſeize the ring, which, enormous as it was, immediately contracted to the ſize his finger required. He ſeized alſo the urn, the true object of his enterpriſe; and then, in a tranſport of enthuſiaſm, ſtriking the ſtatue with the hand that had the ring, exclaimed, "Infamous copy of the moſt criminal of beings, may'ſt thou be deſtroyed as thou waſt produced."

The ſtatue having been conſtructed by the ſpirits dependent on the ring, they were now obliged to deſtroy their own work, which act of decompoſition was attended with a horrid noiſe; and to augment the terror of the moment, the whole was enveloped in the profoundeſt darkneſs. In the ſtatue reſided all the force of the enchantment; the deſtruction of that taliſman would remove all the illuſions with which this prodigious cavity of the earth had been adorned; but this could not take place without a vaſt concuſ-

ſion of the ſolid maſs above; and if the entrance of the cavern had not been defended by one of the ſix companions of Habed Rouman, the ground would have fallen in and cloſed it.

To God and his prophet, Habed recommends his brethren and himſelf, preſerving, in the midſt of the confuſion and darkneſs, an unſhaken preſence of mind. As he moved himſelf a little, he perceived a ſpark of light to iſſue from the ring; he rubbed it, and another ſpark appeared, and immediately after a human figure, followed by four creatures, the firſt of which was a tiger, the ſecond a fiſh, the third a bird, and the laſt a ſalamander.

The ſpirit thus addreſſed him: "By poſſeſſing the ring of the great Kokopileſobe, you are maſter of the elements; command them." "My command is," replied he firmly, "that this cavern be enlightened, that I may ſee my own ſituation, and that of the Princes my companions."

"Salamander," ſaid the ſpirit, "do thy duty;" and immediately, innumerable lamps appeared and placed themſelves within the receſſes of the rocks; ſo that the Princes, who were in truth at no great diſtance from each other, could aſſemble and hold council.

It was neceſſary on the very ſpot to break the chains of the Egyptian Princeſs. Habed therefore lighted a fire, burnt a perfume, and caſt into the flame the feathers confided to him, pronouncing at the ſame time the words, by which he was to finiſh the deſtruction of the whole enchantment. From

the perfume he burnt, aroſe an odour, ſo delightful, that he could not but regard it as an omen of complete ſucceſs.

He then determined to return, by the ſame means which had before conveyed him, to the retreat of the magician. "What is it that you meditate?" exclaimed the Princes; "will you again expoſe yourſelf and us to the power of an implacable enemy, when the feathers of the bird Feſſefze will equally convey us to the kingdoms of our fathers? when the ring which you poſſeſs, empowers you to command the Genii to whom the four elements are committed?"

"Though I were only to deliver the Princeſs of Egypt," anſwered Habed Rouman, "I ſhould think my duty, as a Muſſulman, demanded it, though I were inſenſible to the claims of humanity and gratitude: but, my friends, the feathers of the bird of Solomon can aſſiſt only the ſervants of the Prophet. The ring of Kokopileſobe is ſuited only to the hand of a magician; and you ought by experience to know the nature of magic. I have, indeed, employed its aid, but only to turn it againſt itſelf: were I in any reſpect to turn it to my own advantage, I ſhould be highly culpable.

"By what we have been able to perform," continued he, "Conſider, my brethren, whether our duty be not ſtrictly marked out for us. We have obtained the taliſman in which the power of Maugraby reſides; we muſt alſo become maſters of his life. To ſpare him would be criminal, and we

ſhould be puniſhed ſooner or later for the fault; perhaps he would himſelf be made the inſtrument of heavenly juſtice for our chaſtiſement. We muſt deliver thoſe unhappy men he has converted into brutes, and finiſh the deſtruction of his ſpells."

The Princes were confuſed, that they had not of themſelves propoſed this generous plan, and promiſed to ſupport their leader to the very cloſe of the adventure.

It was inſtantly reſolved to employ the feathers of the bird in returning to the Egyptian Princeſs. With incredible rapidity they were tranſported through the cavern, which, by the light of their magic lamps, they ſaw in its true form, no longer decorated by the enchantments of Yandar. At length they reached the opening.

It was night; and Habed Rouman propoſed to go immediately to the palace of Maugraby. The feathers of the bird again performed their duty, and bore them through the air.

At break of day, they reach the borders of that fountain in which they had all ſix been plunged. "I recogniſe," ſaid the Prince of Damaſcus, "the tree on which the monſter hung up my poor grandmother, of whoſe body there does not now remain the ſlighteſt trace."

At ſight of a ſpot in which they had ſuffered ſo prodigiouſly, the five Princes delivered by Habed Rouman redoubled their rage and hatred againſt Maugraby; but Habed was entirely occupied in

thinking how to enter his retreat, and there complete his vengeance.

He kindled a fire; he burnt perfumes upon it, he caſt into it the aſhes of the bird's heart; at length the bottom of the mountain opened, and he and his companions entered through the paſs. The day was juſt appearing, when the Princeſs of Egypt, in the uttermoſt receſs of the palace, where ſhe had paſſed the night upon her perch, firſt heard the uſual ſound, which the violence done to nature, in every approach to that retreat, occaſioned.

Her chains were broken, and convinced that Habed muſt have triumphed, ſhe flew to meet him through a window of the palace, without a fear of ſeeing Maugraby. She flew, however, high, that ſhe might view the viſitants as ſoon as they ſhould quit the cavern.

When the Princes were approaching, a voice, as if from heaven, addreſſed itſelf to Habed, ſaying, "Prince of Syria, have you brought the urn and ring?" "I have," replied the Prince, who recogniſed the voice, and now at length beheld the bird about to ſettle near him. "If ſo," returned the harra, clapping its wings for joy, "rub the ring, and tell the ſpirit which will appear to bring the oldeſt and moſt ſcabby ſheep in all the flocks that paſture here. We have a ſacrifice to make, and you muſt enter the palace, where you now are abſolute; your enemy is conquered; you have within your breaſt the taliſman on which his power depends; you

ſoon will have that alſo with which his life is connected.

It was now near two days ſince the Princes had taken nouriſhment; but they could not bring themſelves to try the fleſh of any animals they ſaw around them; they might be men transformed; they determined therefore to confine themſelves to vegetables.

"You cannot be deceived in that reſpect," replied the ſiſter of the planets to Habed; "nothing here can be concealed from you; command only by the ring or by the urn you carry, and you muſt be obeyed." The Prince of Syria touched the urn, and in a moment there appeared a black, wearing a collar of gold.

"Ah!" exclaimed the Prince of Tartary, "it is *Illage Cadahe;* ſpeak, deteſtable negro, that uſed me with ſuch cruelty, how is it that your maſter is not with you, whom you ſerve ſo faithfully?" "I have no maſter," replied the black, "but him who has the urn, to which I am attached. My maſter now is here, and I come to take his orders." Then, addreſſing himſelf to the Prince of Syria, "what," ſaid he, "are your commands to him who ſerves the aſhes of Hal-il-Maugraby and Yandar?" "Bring us dinner," ſaid the Prince. "I obey," replied the black; and vaniſhed.

At that moment the genius of the ring threw at the feet of Habed an old and ſcabby ſheep, with not a hair of wool remaining on its ſkin. Its legs were tied together, but one behind was ſhorter than the reſt, and the thigh of it was ſwelled. "Oh! the

wretched beaſt!" exclaimed the genius, "I thought that, though it was hemmed in on every ſide, we never ſhould have caught it." Yandar, when ſhe cloſed within its thigh the taliſman of her ſon's life, made it a fairy. It runs with equal ſwiftneſs forward and backwards, and on every ſide; it goes through openings where a fly could hardly paſs; and with its head and feet gives ſtrokes that would reduce the hardeſt marble to a powder."

"Genius," ſaid Habed Rouman, "I order you to ſlay this beaſt." "It is not in my power," replied the Genius; "you muſt ſtrike it with your ring." He did ſo, and the beaſt groaned dreadfully, and preſently lay motionleſs. The Prince of Syria touched the ſwollen thigh with the ring, and bade the taliſman come forth. The thigh opened, and there appeared a plate of gold, with magic characters upon it. Habed conſidered it attentively, and ſaw repeated on it the ſame characters that were inſcribed upon the ring.

Thus maſter of the power and of the life of Maugraby, the Prince began to meditate his farther meaſures, when the uſual tremor of the earth announced the ſudden return of the magician to his palace. Maugraby had learned his danger by the infidelity of his ring. He was at Mouſſoul on his uſual enterpriſes; and wiſhing to employ his favourite Megina, when the ring, inſtead of turning on his finger, fell off and broke.

Struck with a ſudden terror, he haſtened to conſult the books of his enchantments; and though he

was deprived of all his uſual power, he took a method which, not depending on himſelf, ſucceeded. The impious monſter dared to uſe ſome feathers of the bird Feſſefze, and to conjure them, by the name of Solomon. They brought him inſtantly; and by the uſual conjurations, and the burning of perfumes, the mountain opened to admit him.

On his arrival, not a creature moved to meet him; not even Illage Cadahe, the moſt ſubmiſſive, and moſt timid of his ſlaves. He would have ſtopped, but the feathers of the bird tranſported him againſt his will, and daſhed him through a window into the apartment, where the Princes, then at dinner, were deliberating upon his fate. The Princeſs on her perch was ſitting oppoſite the window, and ſhe ſaw a horrid figure, tumbled like a bundle on the floor. His dreſs was ſtrange, but by the odour ſhe deſcried the perſon. "Behold," cried ſhe, "the monſter we are plotting to diſcover."

At Mouſſoul Maugraby had taken the appearance of a Fakir. A worn and dirty ſheepſkin covered half his body, which was covered with apparent wounds, and ſome of them yet bloody. His head was covered with red locks, diſordered, and filled, as well as his diſguſting beard, with clotted dirt. His eyes were thoſe of a demoniac, and in every feature rage, deſpair, and horror were depicted. In his hand he had the knife with which the wounds had been inflicted, and on his neck the necklace of the grandmother, which he hoped to turn to uſe.

Whom he wiſhed at Mouſſoul to ſeduce beneath this horrible appearance is not known; but his figure was ſufficient, at this moment, to have ſhaken any courage leſs reſolved than that of the Prince, before whom he now appeared unwillingly. Recovered from his fall, he raiſed himſelf, and looking at his wife, he ſhook his weapons, and exclaimed, "Feathers of the bird Feſſefze, I order you to bear me inſtantly againſt that wretched ſorcereſs."

But Habed Rouman riſing inſtantly, waved his hand, and cried, "Spirits of the ring, confine this madman." "Ah! Vigier," ſaid the ſorcerer, "whom I have too much favoured, and ſpared too long, is it thou that armeſt my enemies againſt me?" "Ceaſe, wretch, to threaten," ſaid the Prince of Syria; "the meaſure of thy crimes is full. Thy death approaches, and thy preſent fears are only the beginning of thy torments. Thou art to be delivered now to one as wicked as thyſelf; conſider this, and tremble. The Prophet has made me the maſter of thy power and life."

"I curſe thy prophet," replied Maugraby, with the tone of one diſtracted. "Spirits of the ring," ſaid Habed, coolly, "Gag this vile blaſphemer. Tranſport him to the center of the court within this palace; bind him with four chains, and there pile up around him the wood that muſt conſume him alive. Remember that I charge you, by the ring I hold, but in the name of Mahomet; and that the ſlighteſt diſobedience, or even the appearance of it, will bring on ſome dreadful chaſtiſement." The

ſpirits of the ring, trembling for themſelves, immediately fulfilled the orders.

The magician being thus removed, Habed Rouman addreſſed his diſcourſe to the Egyptian Princeſs. "Madam," ſaid he, "will it not be proper that we ſhould inſtantly relieve from their oppreſſion the human creatures here transformed; reſtore them to their ſhape, and let them view the puniſhment that waits their tyrant?"

"Prince," returned the ſiſter of the planets, "to diſenchant the perſons metamorphoſed, will require the aſhes of Maugraby, mixed with thoſe in the urn. Give orders, therefore, that he may be burnt in ſuch a manner, that his aſhes may not be confounded with the wood. Beſides, the multitudes you then will have to nouriſh, forbid you to attempt to keep them longer than is neceſſary, diſtant as we are full twenty leagues on every ſide from human habitations. The men and women have not a notion of the violence that they have ſuffered; and the puniſhment of Maugraby would terrify, without inſtructing them. Firſt deſtroy the enchantments that ſurround us, and then you will diſcover ſufficient treaſures to ſend them all to their reſpective homes, with means to carry competence and comfort to their families."

The ſpirit of the ring now came to ſay the pile was all prepared. Habed gave orders to ſet fire to it, but not ungag the criminal, that his curſes might not find a vent.

"You will be forced," ſaid the Princeſs, "to augment his ſufferings by your preſence. The taliſman to which his life is joined, muſt be thrown by you into the flames, and, if you will receive my counſel, you will alſo throw the ring. It confers a power too dangerous to be retained. Could you, indeed, deſtroy Dom Daniel with it, I ſhould wiſh you then to keep it; but that taſk belongs to the powers of Mahomet alone. Go then, attended by the Princes your companions, and let the ſorcerer behold his books conſuming with himſelf. Let his art periſh with him."

The Prince attended to theſe counſels; books, taliſmans, and all the implements of the magician's art were reduced to aſhes in the fire by which he was ſurrounded. But his life was not deſtroyed, till the taliſman, which had been taken from the ſheep, was melted by the force of fire.

The moment that the ring was melted, the palace and adjacent buildings vaniſhed in ſmoke. The birds and beaſts inſtinctively aſſembled on all ſides; and with them, moved by ſomething of a higher kind than inſtinct, the human creatures that were metamorphoſed, collected round the Princes, their deliverers, who found themſelves ſurrounded by wild beaſts of every kind, but void of all ferocity.

The body of the ſorcerer was now reduced to aſhes, but could not yet be gathered up, from the intenſe heat of the ſurrounding fires. The Princeſs roſe upon her wings to take a ſurvey of the whole aſſembly, and then addreſſed herſelf to Habed. "Prince,"

ſaid ſhe, "behold the beings you will ſoon reſtore to their countries, their families, and, as it were, to life. In their human form they will be leſs tractable than at preſent; but you are called by Mahomet and by your ſtars to be their leader, and wait only for the neceſſary mixture of the aſhes to reſtore them to their proper ſhape. In the mean time, ſurvey with me and your companions the effects of every kind that the magicians had by violence amaſſed together. Of all who are preſent, each will recollect his own; the reſt muſt be yours."

The Princes then, conducted by the bird, proceeded to the magazines, where merchandizes of the richeſt kinds were piled in heaps together, with gold and ſilver plate, coined gold, and veſſels made of precious ſtones, filled with diamonds of the greateſt beauty, all in vaſt abundance; and laſtly, ſtores of all proviſions ſufficient to ſupport an army.

"Behold," ſaid the Princeſs, "objects ſufficient to awaken avarice in Princes not ſo noble-minded as yourſelves. In the multitude that follows us, each Prince will find many ſubjects of his own; to Habed Roüman it belongs to bid them range themſelves each beneath the ſtandard of his proper chief, the rights of all will then be duly reſpected. But before we return to gather up the aſhes of the ſorcerer, I ſhall ſeize on my part of the booty." So ſaying, ſhe flew down, and taking in her beak a piece of gauze, flew back, attended by the whole aſſembly, to where the little heap of aſhes lay to which the body of Maugraby had been reduced.—

The Prince of Syria gathered them up, and broke the urn he carried in his boſom, that he might mix the aſhes.

" All is not yet prepared, Prince," exclaimed the bird, now perched upon the gauze that ſhe had taken. " You muſt burn a perfume, and caſt upon the flame all the remaining feathers of the bird Feſſefze, commanding them, in the name of Solomon, to diſperſe to the four winds the aſhes which you ſcatter in the air." The Prince of Syria obeyed, and hardly were the aſhes ſcattered, when a ſtrange noiſe was heard. It was a cry of aſtoniſhment from ten thouſand perſons at once, all ſuddenly reſtored to human ſhape.

Habed Rouman loſt no time; " Syrians," cried he, " arrange yourſelves by me. Tartars, your Prince is there. Chineſe, there too is yours. Men of Damaſcus, men of Cinigae, behold and follow your reſpective chiefs." At this command, given with firmneſs and deciſion, it was curious to obſerve the whole aſſembly rubbing their eyes, as if juſt rouſed from ſleep; then claſſing themſelves according to the order, and taking, with incredible alacrity, their proper arrangement. When all were ſtationed under their reſpective Princes, they were told that next day was to be the day of march, for which they muſt all hold themſelves in readineſs.

After this the agitation of the multitude was very extraordinary, every man running after his camels, his horſes, or his elephants; women taking up children whom they did not know, and trying to diſco-

ver them by dreſs and other trifles. In about two hours, all had recognized their own, and all was orderly and quiet.

Theſe people mutually inquired of one another where they were? but this none of them knew; and every one imagined that he had come thither but the evening before.

Habed Rouman became maſter of thirty elephants, ſixty camels, and a conſiderable number of horſes and mules. His ſubjects ſeized the unappropriated treaſures of Maugraby, and placed them on the beaſts of burthen; the women and the children were to be placed within the towers that were upon the elephants; and the ſix Princes themſelves were ſupplied with noble horſes.

In the midſt of the general hurry, while every one was buſied with his own purſuits, the harra diſappeared. On a ſudden, Habed beheld a woman, veiled from head to foot, ſitting on the ground, at no great diſtance from him, and reclining againſt a tree. He approached, and aſked her who ſhe was.

"A poor Egyptian woman," ſhe replied. From theſe few words, the Prince of Syria knew the voice, and would have called together his companions that they might pay their homage. "Great Princeſs," ſaid he—"I am," interrupted ſhe, "nothing. By my diſobedience, my pretenſions to the Crown are forfeited; and, what is a ſeverer loſs, the affections of my father. By my own free choice, I have been the wife of Maugraby. I cannot, without confuſion, raiſe my eyes to Heaven, nor turn them to the

earth. Shame is my lot, and repentance. At this moment, when, having failed in all my duties, I am by all the world deſerted, be thou, O generous Prince, my conſolation. Place me upon one of theſe elephants, with ſuch women as my company may not diſgrace, and deign to undertake the protection of the Egyptians who may happen to be here. I am the property of my benefactor; with Egypt I have no connection. I could wiſh my father might for ever remain ignorant of my unhappy lot; but I have left him an idolater, and at Mecca muſt I live a penitent, until the Prophet ſhall allow me to awake my father from the dreadful errors he is plunged in.

Prince Habed Rouman was touched even to tears by this affecting addreſs. This Prince had known as yet no woman but his mother. Love was a paſſion of which he had no ideas. The Princeſs, by the recital of her adventures, had awakened in him great eſteem, and even a very tender intereſt. Her wiſdom, knowledge, and conduct, now ſo very fully proved, had added to theſe ſentiments, till in fact, without having yet beheld her, he had conceived a paſſion for her.

"Doubt not," ſaid he, "great Princeſs, that all things here are at your full diſpoſal. When theſe people have recovered from their firſt aſtoniſhment, think you we can leave them ignorant what a debt of gratitude they owe to you; or that there is among us all a ſingle man who does not feel this ſentiment? The tower in which you ſhall be placed, will be to

all of us the object of our ſincere homage, and of attentions the moſt ſcrupulous. Your leaſt deſires ſhall be commands to us, and we will ſhew you an obedience yet unparraleled."

"Ah, Prince," replied the Siſter of the Planets, "think only that you ſpeak to one, betrayed by an extravagant paſſion, to forget the moſt ſacred of all duties. "The more the Princeſs humiliated herſelf, the more ſhe ſeemed, in the eyes of Habed, exalted. In the midſt of theſe ſenſations, the Prince, however, did not forget his duty, and he took no little pains to bring his army into order, to regulate its march, and to provide for all demands.

The feathers of the bird compelled the mountain to yield a paſſage; but it did not appear how the elephants, with their towers, were to paſs through the cavern. Habed hoped every thing from the favour of Solomon. He conferred upon the ſubject with the Siſter of the Planets, before ſhe retired to her tower. They obſerved, alſo, that the climate was changed, and had become more ſultry, and that the heaps of ſand, hitherto ſuſtained upon the mountains, would ſoon be carried down into the plain, and render it ſo barren, that no animal could be ſupported on it. It was neceſſary, therefore, that they ſhould be allowed a paſſage, if they were to be preſerved.

In the midſt of theſe conſiderations, the night paſſed, and the ſix camps began already to be in movement of preparation for their march. The van guard was formed by the troop of Syrians under

Habed, who, mounted on his charger, galloped firſt to make the mountain open for their paſſage. The violent concuſſion of the earth, which this operation produced, ſpread conſternation through the little army that followed; but the Princes riding through the ranks of their ſeveral diviſions, ſoon encouraged their men. One thing only ſurpriſed them, which was, the vaſt deſcent of ſand from all the mountains. The animals of the place, frighted by this ſight, collected themſelves together, and followed the army.

The paſs was found entirely free; at the command of Habed, no obſtacle was met with, not even in the darkneſs; and while they halted for refreſhment at the fountain, which had been ſo formidable, the Prince, in the name of Solomon, enjoined the mountain to continue open till all the animals ſhould have paſſed.

The army now had twenty lergues of deſert to paſs through, before it could arrive at any peopled country. The route taken led to the frontiers of the kingdom of Tafilet. In five days they might reach Nareka, the capital of that country. The march acroſs the deſert was performed without the ſmalleſt accident.

The King of Tafilet, adviſed of the approach of a caravan, the moſt extraordinary that had ever reached his territories, ſent officers to meet it; whom Habed loaded with preſents, and employed to aſk permiſſion for his army to encamp, and to depoſit, without the walls of the capital, the mer-

chandiſes they were eſcorting. The Princes had agreed to ſay that they were coming from the kingdom of Tombul, and were going towards the ſea, where they were to embark. The appearance of the chief, and other Princes, and the ſuperb arms which all thoſe wore who were of age to bear them, conſpired to give a high opinion of this troop. The elephants, tamed and made to carry towers, were a new ſight to a people accuſtomed to ſee them only wild.

At Nareka the Princes waited on the Monarch, but would give no other anſwer concerning their deſtination, than that they were travelling for inſtruction, under the command of the moſt enlightened of their number; ſuperb preſents gave weight to this declaration. After a repoſe of a few days, they purſued their march to the ſea coaſt, where veſſels were found in readineſs for every Prince and his army. Before they ſeparated, Habed overwhelmed his aſſociates with riches, and extended his munificence to all whom he ſuppoſed to ſtand in need of it. In theſe benefactions he was directed by the information of the wiſe and charitable Siſter of the Planets, who knew the circumſtances of all.

Invariably covered with her veil, ſhe made the Prince of Syria taſte the pureſt ſatisfaction, in the various acts of benevolence to which ſhe was his guide. He felt alſo a lively intereſt to do that which might ſecure to him her eſteem. The Princes ſeparated with the ſtrongeſt demonſtrations of friendſhip, and promiſes of continued attachment. Each went

to ſeek the kingdom of his father, where their unexpected return, and the adventures they had to relate, muſt have occaſioned a moſt pleaſing ſurpriſe. Unable to follow the fortunes of each, we muſt confine ourſelves to thoſe of the Prince of Syria, the deſtroyer of Maugraby.

To embark his troop, he purchaſed twelve veſſels; but of all the animals that had attended his troop, he reſerved only his own horſe, and the elephant by which the Princeſs had been carried. After a moſt proſperous voyage, they landed in Syria. Upon his landing, to prevent too ſudden a ſurpriſe to his parents, the Prince ſent on diſpatches by a Syrian of diſtinction, to announce the news.

The chain of events has long detained us from the court of Syria; where, after the loſs of their ſon, Habed-il-Kaleb and Elmenour remained plunged in grief. Could we have attended to their ſituation, we ſhould have been witneſs to many tears; but the counſels of the Cheik, the Governor of Habed Rouman, preſerved theſe tender parents from entire deſpair.

At his inſtances public prayers were made: there was not a moment of the day or night in which ſome Muſſulman was not proſtrate in the great moſque, praying to Mahomet for the young Prince. "Zatanai," ſaid the virtuous Cheik, "has a great power on earth at certain hours: your object muſt be, by continual prayer, to ſeize thoſe inſtants when it is ſuſpended." The King himſelf paſſed a third part of the day in the moſque, and Elmenour would

gladly have watched there, day and night, on account of her ſon.

Things were ſtill in this ſituation at the Court of Syria, when the buffoon of the court, whoſe disfigured noſe was at that moment a ſubject of merriment, on a ſudden found the enormous wen upon it diſappear. The event cauſed a general aſtoniſhment. The Cheik, who reaſoned more deeply than the reſt, augured from it the ceſſation of the power of Maugraby, whoſe malice had occaſioned the deformity; at his ſuggeſtion, public thanks were given in the moſque.

A month after, Habed-il-Kaleb received the letter from his ſon, and ordered out an eſcort for him of four thouſand horſe. All was tranſport in the palace and the city. Elmenour was in ecſtaſies. The old viſir her father would take command of the troop, and the old Cheik prepared to follow on a camel.

The party that went out to meet the Prince, was aſtoniſhed at the military ſtyle in which his own advanced. The Prince himſelf, upon his beautiful horſe, attracted much attention. He rode before his troop, and went forward to embrace his grandfather and Governor; and then they all returned towards the capital.

The people crouded out in multitudes to meet their future Sovereign; and filled the air with cries of joy, ſtrewing all the way that led to the palace with flowers. There he was received by Habed-il-Kaleb and Elmenour, as the object in whom their tenderneſs wasall concentrated. A thouſand thanks were

offered up to Heaven; and they mutually bathed each other with their tears.

Habed Rouman found a moment to deſire his mother to diſpatch the chief of the Eunuchs with a litter for the Egyptian Princeſs: begging that ſhe might be received as the perſon to whom, next to God and the Prophet, he was indebted for deliverance. When he returned into the palace, he related, in preſence of the Vizir and Cheik, the intereſting hiſtory of the Siſter of the Planets, which filled every eye with tears of alarm and ſenſibility.

When the Princeſs was announced, Elmenour went to meet her, and conducted her immediately to the apartment ſhe had deſtined for her. The Siſter of the Planets then quitted her veil, for the firſt time: ſhe had not even ſhewn herſelf to the Syrian women whom Habed had given her for attendants; ſhe dreaded even the fame that her exceſſive beauty might have occaſioned: Elmenour was ſtruck with aſtoniſhment at it, when ſhe embraced her.

"Ah! madam," ſaid the Princeſs, in a tone of deep diſtreſs, "give not your praiſes to that which has occaſioned my deſtruction. Without this fatal gift, I had remained obedient to my father, honoured and virtuous. I ſhould have been daughter and heireſs to a King; as it is, I am the guilty widow of a monſter, devoted, for the reſt of my life, to ſorrow and repentance, nor capable of any thing but prayer and cloſe retirement. Favour me madam," continued this deſpairing beauty, "with the means of ſending a letter to my father. The honour of having

your protection, will give me courage to relieve my heart, by presuming to write to him."

Elmenour, much affected by her sorrows, immediately complied with her desires, and her letter was as follows:

To the King of EGYPT.

Sire,

"A disobedient slave, who has lost all right to call you by the name of father, throws herself on your compassion. Her misfortunes having enlightened her mind, she is become a follower of Mahomet; and by the signal protection of that Prophet, whose tomb she begs permission to visit, she has been snatched from her sufferings. I was carried from you, Sire, in consequence of my fatal and guilty consent, by a magician, the most guilty monster upon earth, accomplice of the Demon Baal. Through him I have well known all those false deities, their Ministers, and favourites. I excuse to myself the audacity of writing to you, by the consideration that I do it to preserve you from the influence of those to whom I owed my miseries, and who wait for your destruction also. If the sorceress you gave me for a gouvernante appear again, burn her, with the image of her Deity. I write to you, my father, from the Court of Syria; the Sovereigns of which have received me with the most distinguished attentions, far beyond my deserts. There I attend your orders. Hesitate not, I conjure you, to take up the Koran. That book alone is true; those of your Priests con-

tain impoſtures only; a ſingle line of that work has delivered your offending daughter from a torment, which it is impoſſible to conceive, without experiencing: may you read it with confidence, with faith. It is this "There is but one God, and Mahomet is his prophet."

The ſiſter of the planets gave this letter to Elmenour. The beautiful Queen, and Habed-il-Kaleb, joined their diſpatches with it, and ſent them with expedition to the King of Egypt.

In the mean time, preparations were diligently made at Tadmor for the pilgrimage of the Princeſs; ten thouſand ſelect cavalry were to attend her, which Habed Rouman, moved partly by devotion, and partly by a ſentiment reſpectful, but yet very tender, towards a woman he had never yet ſeen, was earneſtly deſirous to command.

Elmenour, better acquainted with the ſtate of her ſon's heart than he was himſelf, could not in the leaſt condemn him; ſuch irreſiſtible charms did ſhe find in the enchanting ſiſter of the planets. But ſhe feared her ſon would not be able to diſſuade her from her plan of retirement and penitence. "Ah! madam," ſaid ſhe, "will you, at the age of twenty-one, bury yourſelf alive? Will you thus wrong the world, and diſappoint the new hopes of your father? You judge yourſelf too ſeverely. Your youth, your inexperience, and the almoſt invincible force of the ſupernatural means employed for your ſeduction, muſt entirely juſtify you." "No, madam," anſwered the Princeſs; "could I aſſent to your excuſes for me,

I ſhould fear I muſt appear as little in your eyes as in my own. I dreaded the furious humour of the huſband my father deſtined for me, though I knew his value, as a man who was to govern a people.—In a word, Madam, when I gave myſelf up to my raviſher, my blood revolted ſtill in favour of my father, and I neglected this ſupernatural intimation. I gave myſelf to magic and to a magician, notwithſtanding the warnings I received in dreams, and a ſecret impulſe that led me to ſuſpicion. Ignorance might be excuſable, but I had not that to plead. The means of improvement I had employed, increaſe at this moment my confuſion. Beſides, Madam, is there on the earth a Prince who would degrade himſelf to take a hand which had been given to Maugraby?"

Ah! Madam," ſaid Elmenour, " give me that beautiful hand, and let me lay it on my heart. If men would judge themſelves as ſtrictly as you do, they would have little to apprehend from the judgements of Heaven."

All was now in motion at Tadmor for the departure of the illuſtrious pilgrim. An innumerable multitude was deſirous to be added to the pilgrimage, conſiſting of all thoſe Syrians who had been delivered by the Prince from Maugraby, and fifty thouſand other ſubjects of the Syrian Monarch. The fame which ſpread throughout the neighbouring countries, of the ſplendor and ſtrength of the eſcort, commanded by the only ſon of a powerful King, brought pilgrims in on every ſide; it was an opportunity too excellent for devout Muſſulmen to neglect; but at

length arrived a pilgrim of much higher conſequence than all the reſt. It was the King of Egypt himſelf. This monarch, ſince the inconceivable loſs of his daughter, had been the prey of the deepeſt melancholy. In vain did the prieſts aſſure him, that his daughter was admitted to the higheſt honours of the favourites of their divinity; an internal feeling led him to reject theſe conſolations, and this ſentiment was confirmed to him by dreams. We may judge then of the effect produced upon him by his daughter's letter. His firſt movement was a tranſport of joy; but when he reflected upon the evils ſhe had declared herſelf to have ſuffered by means of Baal, and the treachery of her gouvernante, and her delivery by the repetition of a ſingle line from the Koran, he was thrown into extreme perplexity.

From the reading of her letter, he came to the diſpatches of the King and Queen of Syria. He was there felicitated by them that they had been able to preſerve for him a treaſure of beauty, knowledge, conduct, and virtue; and this treaſure was the charming Siſter of the Planets: it was his daughter, for whom they were preparing an eſcort worthy of her rank. He interrogated the perſon who brought the letters. From him he learned, that by the favour of God and Mahomet, the Princeſs had arrived in Syria, with three thouſand Syrians of both ſexes, delivered by the Prince Habed Rouman from the power of a magician, named Maugraby, the ſlave and favourite of all the infernal Demons.

The King of Egypt was now too much diſturbed to remain any longer at Maſſer; he called his ne-

phew, and appointed him ſucceſſor, then in the office of Grand Vizir, married to a relation, and enenjoying all his confidence. To him he communicated all his news, and the reſolution he had formed to go immediately to Syria.

The neceſſary preparations were ſoon made; and the Siſter of the Planets, inſtead of an anſwer to her letter, beheld her father! Their interview, in the preſence of the King and Queen of Syria, was very touching; and the fair one found it much more eaſy to ſtand excuſed in the eyes of her parent than in her own. He embraced her with tranſports of affection, and imputed all her errors to himſelf.

He demanded earneſtly to ſee Prince Habed, to whom he owed ſo high an obligation. The Siſter of the Planets now appeared for the firſt time unveiled before the Prince. She caſt her eyes towards the ground when he approached; but a ſtrong bluſh upon the countenance of each ſhewed plainly, that if they had not in words explained their ſentiments, their hearts had long maintained an intercourſe.

The King of Egypt overwhelmed the Prince with his careſſes, and announced it as his intention to attend the caravan to Mecca. Theſe pilgrimages are ſerious things, and many graces are attached to them. The beautiful Princeſs was there cured of her exceſſive ſcruples concerning a new engagement, and to liſten to the vows of her companion in devotion. She undoubtedly did well; ſhe had many *reaſons to be certain of the merit of the Pilgrim.*

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THE END.